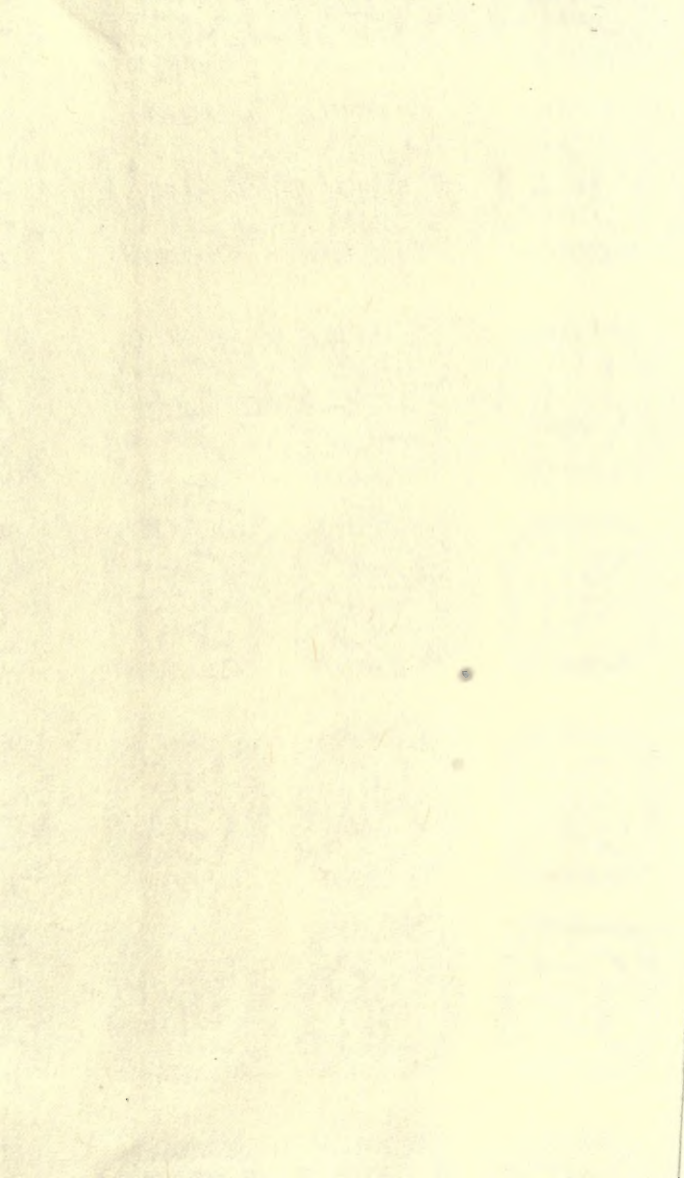


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# PROVERBS,

CHIEFLY TAKEN FROM THE

## ADAGIA OF ERASMUS,

### WITH EXPLANATIONS;

AND FURTHER ILLUSTRATED BY CORRESPONDING

EXAMPLES FROM THE

SPANISH, ITALIAN, FRENCH & ENGLISH  
LANGUAGES.

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BY ROBERT BLAND, M. D. F. S. A.

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VOL. I.

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1814.

REVISED

AND

ADAPTED TO THE

USE OF

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London: Printed by C. Roworth,  
Bell-yard, Temple-bar.

TO

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JAMES BINDLEY, Esq. F. S. A.

COMMISSIONER OF STAMPS.

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AS this Work is indebted to your revisal for much of its correctness, permit me to present to you, in its amended form, what you have so indulgently supported when its imperfections were more numerous. Whether I consider you as a friend, whom I most esteem, or as a scholar best acquainted with this my favourite subject, I feel equally happy in an opportunity of thus publicly subscribing myself

Your obliged

and obedient Servant,

ROBERT BLAND.

*Leicester Square, London,**January 1st, 1814.*

2028670



## PREFACE.

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THE greater part of the Proverbs contained in these volumes, are taken from the edition of the Adagia, published by Henry Stevens in the year 1550, in folio; but in the explication of them, it was found to be not unfrequently expedient, to deviate from the plan followed, and from the explanations given in that celebrated publication. The reason for this will best appear, by giving a short history of that work, and by relating some peculiarities in the life of the author.

Erasmus, who contributed largely to the restoration of letters in Europe, bestowed no small portion of labour in collecting together, and explaining the proverbs which he found scattered in the early Greek and Roman writers. The first edition of his collection

was published at Paris, in the year 1500, Erasmus being then thirty-three years of age. As the work was received with avidity, it was frequently reprinted in the life time of the author, and each time with additions, until the number of the proverbs exceeded four thousand.

The credit the work then obtained, has never been diminished; it still stands unrivalled, and has been the medium through which the greater part of the adages have been introduced into almost every country in Europe. But though they have by this means been introduced into this, and other countries, and many of them so incorporated, as to be in as frequent use, as those that are natives, yet they are no where, as far as I know, accompanied with commentaries, or explanations, similar to those given by Erasmus, although such explanations seem necessary to make them generally understood.

The brevity and conciseness of proverbs, in which their excellence in a great measure consists, renders them often obscure, and of difficult comprehension, "Siquidem," Erasmus

mus says, "*Adagia, ceu gemmulæ, quod minuta sint, fallunt nonnunquam venantis oculos, ni acrius intendas,*" the latent sense of them, like small sparks of diamonds, not unfrequently escaping the sight, if not diligently sought for, and even when found, he goes on to say, they are of themselves of little beauty, or lustre, deriving the principal part of their value from the manner of setting or using them.

The method that seems to have been followed by Erasmus, in making this collection, was to note every adage he met with in the course of his studies, and as the same sentence occurred in different authors, to observe the sense in which it was used by each of them. He was hence enabled to enrich his work with quotations from many of the earliest Greek and Roman writers, and if not to refer each of the adages to its original author, at the least to name the earliest book in which it occurred. Of these quotations, though many of them are of exquisite beauty, and curiosity, but a sparing use has been made in the present collection, the places of them being more  
Λ 4 usually

usually supplied by passages from later writers. Similar proverbs are also here frequently given in the Spanish, Italian, French, and English languages.

It has been before observed, that Erasmus contributed largely to the revival of letters, but he was no less assisting in promoting the reformation in religion, which began in his time. The influence the clergy had obtained over the minds of the laity, had made them rich and powerful, which producing their usual effects, idleness and voluptuousness, a very large portion of them had become openly dissolute and profligate. Against these vices, Erasmus was perpetually declaiming, not sparing the higher orders in the church, who were, perhaps, the first in vice, as in dignity. In his humorous and satirical declamation, *Moriæ Encomium*, or the Praise of Folly; in his dialogues, and letters, and in his prefaces to his editions of the Works of the Fathers, he lets no opportunity pass, of exposing and censuring the debaucheries and crimes of the monks and the clergy. In the work, the subject of the present dissertation,  
wherever

wherever the sense of the adage would bear it, similar strictures are abundantly scattered.

By these censures so frequently passed on the conduct of the clergy, the minds of the people were prepared to receive the more serious and heavy charges, preferred against them by Luther, of having corrupted and perverted the Scriptures. Hence it was currently said, "that Erasmus laid the egg, containing the germ of the Reformation, and Luther hatched it." This gave great offence, and may be reckoned among the reasons why though his works were universally read and admired, and procured him the patronage of persons of the highest rank, who were lavish in their professions of friendship, and frequently sent him presents, as testimonies of their attachment, yet he could never obtain from them such preferment, as would make him independent. It must be confessed, as he intimates in one of his letters to his friend Barbirius, that he was of too open a disposition, and apt to give offence by speaking too freely. "*Et ut ingenuè, quod verum est fatear,*" he says, "*sum naturâ propensior ad*  
jocos,

jocos, quam fortasse deceat, et linguæ liberioris, quam nonnunquam expediat.”

The enmity these strictures had excited, remained long after his death, “and the divines had influence enough with Pope Paul the fourth,” Jortin tells us, “to have the Book of Adages condemned. But the Fathers of the Council of Trent, taking into consideration the usefulness of the work, ordered Paulus Manutius to revise it, and strike out every thing that was offensive.” This garbled edition was printed at Florence, in 1575, without the name of the author.\* Fortunately, the original work had been too often printed, and was too generally disseminated to be by this means suppressed.

With the censures, however, on the monks and clergy, and with various other strictures, alluding to circumstances which have long ceased to exist, we have no concern. The places of them are here supplied by reflections and observations of a more general nature, and better adapted to the present times.

\* A copy of this edition was sold in the sale of the late Duke of Roxborough’s library, in May 1812, for £1-18-0.

Having given this account of the sources whence the adages here treated are taken, it may not be thought improper to add some general observations on the nature of proverbial sentences. A proverb may be defined, a short figurative expression or sentence, currently used, commending or reproving the person or thing to which it is applied, and often containing some moral precept, or rule, for our conduct in life. Loose as this definition may appear to be, it is not sufficiently so to embrace every form of speech that has been admitted by Erasmus, and our countryman Ray, as proverbs. A few examples may make this more intelligible. A proverb frequently consists with them in a simple comparison. Of this kind are, "As tall as the monument," "As swift as Achilles," "As crafty as Ulysses," "As cunning as a fox." All that is required in forming this species of adage is, that the person or thing used as a comparison be generally known, or reputed to possess the property attributed to it. Of another kind, as proceeding from observations on the diversities in the dispositions and tempers of men, are

"Quot

“Quot homines tot sententiæ,” many men, many minds. “Parva leves capiunt animos,” “Light minds are pleased with trifles,” and “Suus cuique mos est.” Each man has his peculiarities or manners, by which, in fact, they are not less distinguished from others, than by their faces and figures. Of a higher kind are those containing some moral precept, or rule, for our conduct in life, as, “Feras non culpes quod vitari non potest,” what can’t be cured must be endured.” “Homini ne fidas, nisi cum quo modium salis absumpseris,” trust no man until you have eaten a peck of salt with him; that is, until you have known him so long, that you might have eaten a peck of salt with him. “Mus non fidit uni antro,” the mouse does not trust to a single passage by which it may escape, if attacked. No man should engage all his property, or so much as might materially injure him, if it should be lost in one vessel, or on a single project; “he should take care to have two strings to his bow.” These specimens may be sufficient to shew the nature of proverbial phrases, and in some degree, the kind of elucidation here attempted.

As the source whence the adages are taken is shewn to be ample, it may be thought that a much larger collection might have been given than is here produced ; “ *At boni venatoris est plures feras capere, non omnes,*” a good sportsman is not expected to take all the game he may start. It might not have been difficult, perhaps, had that been thought expedient, to have considerably increased the number ; but short as this collection may appear, there will be found in it, under various heads, observations applying to all the ordinary occurrences and situations in life ; which will be the more readily listened to, it may be expected, as they contain the sentiments transmitted down to us from the earliest ages of the most celebrated sages and philosophers. Should it be urged, that many of the observations are such as would occur to every well educated and sensible man, let those to whom they are superfluous pass them over, they were not written for them ; “ those who are well need not a physician, but those who are sick :” yet even to them it may not be a matter of total indifference to learn that so many of the  
the

the adages and forms of speech in daily use among us are derived from the Grecians, and that the origin of them may be traced back for two thousand and more years. But should they reject them altogether, the work may still have its utility: the young and inexperienced may find in it that information, which those more advanced in life cannot, or ought not, to want; it may lead them to consult the books from which the quotations are taken, many of them not commonly put into their hands, and to pay more attention than is usually done to the languages of modern Europe, which will be equally pleasant and beneficial; and from the present posture of affairs, it may be expected that the countries where they are spoken will be soon opened to us: and though the mass of the people in one of those countries have shewn themselves, in the course of the dreadful revolution that has taken place there, to be so frivolous, insignificant, and mischievous as to promise little advantage from mixing too intimately with them, yet there are not wanting a sufficient number of intelligent persons among them

them to make a communication with them desirable. It may be hoped also that the misery they have for so many years suffered, may have the effect of producing an alteration in their character. No symptom however of such a change, it should be observed, has yet appeared, notwithstanding the losses their country has sustained and the degradation of their ruler: a circumstance which should be well noted here, and prove a caution to our people from flocking over to that country, should the door be again, for a short time, opened, as they did on a former occasion, to their own destruction and to the disgrace of our national character. It should also, and will, it may be expected, lead our people of all ranks to have so much respect for themselves and regard for the honour of their country, as to shew no slavish servility to their envoys and ambassadors, that we may not again be insulted with the humiliating spectacle of British subjects harnessed to the chariot of aliens, and I doubt, I must say, of enemies to the country. Had such a scene been acted at Greece or Rome, the parties  
would

would never again have been acknowledged as citizens ; they would have been banished, perhaps sold as slaves, or even forfeited their lives.

Thus far I have endeavoured to shew the reader what he is to expect in these volumes ; it may not be so easy, perhaps, satisfactorily to explain, why I have undertaken what seems so alien to my profession ;

——“ *Tantumne ab re tua est otii tibi,  
Aliena ut cures, ea quæ nihil ad te attinent ?*”

Have I so much leisure, it may be asked, from my own employment, that I should engage in a business which might so much more properly be handled by those whose peculiar duty it is to give lessons in morality ? and yet this may not, on consideration, be deemed totally averse to the business of the physician ; for as many diseases, almost all of the chronic kind, are brought on and perpetuated by irregularity of living and over indulgence of our passions, should any persons on reading what is here said on those subjects, containing the opinions of the earliest and best writers, be led to correct their vicious habits,

one source of those maladies would be cut off, and they would become both less frequent and less fatal.

It may not be improper, before concluding this address, to apprise the reader, that a design of this kind was once in the contemplation of Dr. Johnson, as appears by the list of works he had proposed undertaking, given by Mr. Boswell at the end of his life. In what manner it would have been executed by him cannot be conjectured, doubtless in a way superior to that in which it is treated here; and had it been accomplished, it would have superseded the present attempt: that a writer of his eminence had even entertained the idea of such a work, must be thought to give an additional degree of credit to the design itself.

No attempt has been made, it will be observed, to arrange the proverbs in classes, or even to place them alphabetically. Their number was found to be too inconsiderable for classification; and as an Index is given, the reader will be enabled to find what he looks for as readily as if they had been placed in alphabetical order.



# PROVERBS,

&c. &c. &c.

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*Amicorum communia omnia.*

AMONG friends all things should be in common. Erasmus thought he could not begin his Collection better than with this apothegm, which is of great antiquity, and much celebrated, and for the same reason it is here placed first. Nothing is so frequent in our mouths, nor is any thing less common than such a conjunction of minds as deserves the name of Friendship. "When a friend asks, there is no to-morrow," for he is another self. "Ne ay major espejo, que el amigo viejo." Like a glass he will discover to you your own defects; and "mas vale buen amigo, que pariente primo," a good friend is better than a near relation. A man, the Italians say, without friends is like a body without a soul. "Chi si trova senz' amici, e come un corpo senz' anima." The French, by a very delicate  
B phrase,

phrase, denominate friendship love that is without wings, “ *L’amitié est l’amour sans ailes*,” meaning that it should be a permanent affection, and not easily to be obliterated. “ *Ova d’un ora, pane d’un di, vino d’un anno, amico di trenta*,” that is, eggs of an hour, bread of a day, wine of a year, but a friend of thirty years is best; and “ *Azeyte, y vino, y amigo antiguo*,” oil, wine, and friends improve by age. Friendship, Montaigne says, “ unlike to love, which is weakened by fruition, grows up, thrives, and increases by enjoyment; and being of itself spiritual, the soul is reformed by the practice of it.” And according to Sallust, “ *Idem velle et nolle, ea demum firma amicitia est*,” to have the same desires and dislikes, to love or hate the same persons, is the surest test of friendship. But instances of such exalted friendship, if they do exist, are very rare. “ *Tantum ego fucorum, tantum perfidiæ in hominum amicitiiis reperiō, non in his modo vulgaribus, verum his quoque quas Pyladeas vocant, ut mihi jam non libeat novarum periculum facere*”—I find so much dissembling,

says.

says the good Erasmus, so much perfidy among friends, not only those between whom there subsists only a slight intimacy, but those connected, as it would seem, by the strongest ties of affection, that I have altogether given up the search after such a phenomenon. The same writer, at a more advanced stage of his life, and as the result of long experience, says, "*Quin in totum, eò degenerârunt hominum mores, ut hodie, cygnus niger, aut corvus albus, minus rarus sit avis, quam fidelis amicus.*" In short, men are become so degenerate, (a complaint that has been made in every age,) that a black swan, or a white crow, are not so rarely to be met with as a faithful friend. And another writer says, "We talk of friendship as of a thing that is known, and as we talk of ghosts—but who has seen either the one or the other!" "Friendship," Lord Verulam says, "easeth the heart and cleareth the understanding, making clear day in both; partly by giving the purest counsel, apart from our interest and prepossessions, and partly by allowing opportunity to discourse; and by that discourse to clear the mind, to recollect the  
B 2 thoughts,

thoughts, to see how they look in words; whereby men attain that highest wisdom, which Dionysius, the Areopagite, saith 'is the daughter of reflection.'" Spenser gives a beautiful description of three kinds of affection, to women, to our offspring, and to our friend, and gives the preference to the latter.

" For natural affection soon doth cess,  
And quenched is with Cupid's greater flame;  
But faithful friendship doth them both suppress,  
And them with mastering discipline doth tame,  
Through thoughts aspiring to eternal fame.  
For as the soul doth rule the earthly mass,  
And all the service of the body frame,  
So love of soul doth love of body pass,  
No less than purest gold surmounts the meanest brass."

---

*Ne gustâris quibus nigra est Cauda.*

It is not known who was the Author of this enigmatical sentence, prohibiting to eat what has a black tail; that which is sweet to the taste, but leaves a sense of bitterness when swallowed. The interpretation seems to be, hold no intimate connection with persons of bad fame, nor do any thing of which you may repent on reflection.

*Ne*

*Ne cuivis Dextram injeceris.*

Offer not your hand to any one with whom you may casually associate. This is in fact only an extension of the sense of the first apothegm, by which we were admonished not lightly, or unadvisedly, to admit any one to an intimacy, "for with your hand you should give your heart." "Deligas enim tantum quem diligas," you should chuse as friends only such persons as are worthy of your love, and when you have found such, as Polonius advises his son Laertes,

"Grapple them to thy soul with hooks of steel,"

for "*amicus est magis necessarius quam ignis et aqua*," a friend is more necessary to us than fire and water, without which, we know, we cannot even exist. From a want of making this selection, and of being well acquainted with the characters of the persons whom we admit to this intimacy, arises the frequent complaint of the perfidy of friends. "*Qui sibi amicus est, scito hunc amicum omnibus esse*," he who is a friend to himself is a friend

to every one to whom he professes to be so. If this apothegm of Seneca should not be admitted to its full extent, it will at the least be allowed, that he who is not a friend to himself, should not be expected to be a friend to any one besides. For how should a man be a friend to strangers, who neglects what is necessary for the comfortable subsistence of himself and family? In short, to be a friend it is necessary that a man should shew himself to be a reasonable and a good moral man, fulfilling his duty to God, to his country, and to himself. Such a man, to adopt the language of Montaigne, “ is truly of the cabinet council of the Muses, and has attained to the height of human wisdom.” If these rules in the choice of our friends be followed, few persons will have reason to complain of their faithlessness. If it should be said that such characters are rare, it then follows, that there are but few persons with whom we should enter into that close intimacy which is designated by the term friendship.

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*Cor ne edito.*

Let not care corrode and gnaw your heart, lest you should fall into a state of despondency, and to avenge some disappointment or trouble, throw away all the blessings you enjoy, and with them your life. To this purport the Psalmist, "Fret not thyself, lest thou be moved to do evil." "Por mucho madrugar, no amanece mas aina." The Spaniards say, early rising makes it not day the sooner, or too much anxiety and care will not enable you the sooner to obtain your point; and the Italians, "cento carre di pensieri, non pagaranno un' oncia di debito," an hundred cart-loads of care will not pay an ounce of debt. "Cura facit canos," care brings gray hairs, and "care," we say, "killed the cat." But who is without care, or can escape its fangs! "Man that is born of a woman is of short continuance, and full of trouble; all his days are sorrow, and his travels grief, his heart also taketh not rest in the night." And "you may as soon," Burton says, "separate weight from lead, heat from fire, moistness from wa-

ter, and brightness from the sun, as misery, discontent, care, calamity, and danger from man." Such being the state of man, and as we are assured, "that it is as natural for him to suffer, as for sparks to fly upwards," we should bear our afflictions with patience, by which alone the heaviest of them will be in some degree softened, and appeased. "Si gravis brevis, si longus levis." If the pain be very severe, it cannot last; if it be moderate and of longer duration, it may be borne. "Nullum est malum majus, quam non posse ferre malum," no greater misfortune can happen to us, than not to be able to bear misfortune.

---

*Ignem ne Gladio fodito.*

Do not stir the fire with a sword, do not irritate an angry person; rather endeavour to sooth and appease him, and take some more convenient opportunity for reproof. When no longer under the influence of passion, he may hear and be benefited by your remonstrances.

---

*A Fabis abstineto.*

Abstain from beans, was an admonition of Pythagoras to his followers; meaning by that to exhort them not to interfere in the election of magistrates, in which, it should seem, there was the same heat and contention, the same violence and confusion as too often occur among us, when persons are elected to places of honour, or profit. The electors among the Athenians were used to poll, or give their suffrages, by putting beans, instead of white or black stones as on other occasions, into a vase placed for the purpose. Pythagoras also admonishes, "when the wind rises, to worship the echo," that is in times of tumult and dissension, to retire into the country, the seat of the echo.

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*Arctum Anulum ne gestato.*

Do not wear a ring, or a shoe, we say, that is too tight, which may impede you in walking, or in any other actions. Metaphorically, do not by imprudence waste your property,  
and

and contract debts, which will lead to the loss of your liberty; neither pay so much deference to the opinions of others, as to embrace them implicitly, without first submitting them to a careful examination. Persons who are so tractable are said “to be led by the nose,” and of such, artful men do not fail to take advantage. Also, be not ready to bind yourselves by vows, or oaths, to do, or to refrain from any act. If the thing be proper in itself, you will have sufficient incentive to do it, without laying such obligations or restrictions upon yourself; the necessity for which can only arise from imbecility, or inconstancy of mind, which you should rather endeavour to cure than to indulge.

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*Tollenti Onus auxiliare, deponenti nequaquam.*

Assist those who are willing to receive instruction, and aid those who endeavour, but have not strength, to bear the load that is imposed on them. First put thy shoulder to the wheel, and should thy utmost exertions prove  
inef-

ineffectual, then call upon the Gods, and they will help thee.

“ But they ’re not wishings, or base womanish prayers  
Can draw their aid, but vigilance, counsel, action,  
Which they will be ashamed to forsake.

’Tis sloth they hate, and cowardice.”

“ A quien madruga, Dios le ayouda,” the Spaniards say, God assists those who rise early in the morning, that is, those who are industrious; and the French to the same purport, “ Aide toi et Dieu t’aidera,” help yourself and God will help you. “ Industry,” we say, “ is Fortune’s right hand, and frugality her left.”

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*Quæ uncis sunt unguibus ne nutrias.*

Do not feed, or take under your roof animals of ferocious and savage dispositions, that have sharp and crooked claws. Do not cherish a snake in your bosom, or enter into friendship with crafty and deceitful persons. “ Otez un vilain du gibet, il vous y mettra,” save a thief from the gallows, and he will cut your throat. “ Cria el cuervo, y sacarte ha los ojos,” breed up a crow and he will tear out  
your

your eyes. Ingratitude and the unyielding bent of nature were typified by the Greeks under the elegant representation of a goat giving suck to the whelp of a wolf, with a subscription, which has been thus rendered.

“ A wolf reluctant with my milk I feed,  
Obedient to a cruel master’s will;  
By him I nourish’d, soon condemned to bleed,  
For stubborn nature will be nature still.”

We may add two familiar lines to these,

“ The hedge-sparrow fed the cuckoo so long,  
That she had her head bit off by her young.”

---

*Cibum in Matellam ne immittas.*

“ Cast not the children’s provision to the dogs.” Talk not on moral or religious subjects before persons of loose manners, who are disposed to ridicule every thing that is grave and serious; neither enter into arguments with persons who are obstinate, or ignorant; who are either incapable of understanding, or predetermined not to adopt what you advise.

---

*Ad Finem ubi perveneris, ne velis reverti.*

When you have nearly completed any business in which you are engaged, do not through weariness, or inconstancy, leave it unfinished, but persist to the end ; else all the time, labour, and expense that have been bestowed upon the work, will be lost, and you will lose your character likewise ; or when you perceive yourself about to die, with patience and courage submit to your fate, and do not weakly and foolishly wish for an extension of your life, in the vain hope that you should live more rationally. “ Hell,” we say, “ is full of good meanings and wishes.”

“ O mihi præteritos referat, si Jupiter annos !”

You knew that the term of your life was uncertain, and should long since have entered on the course you now propose to begin, but which, if the opportunity were given, you would probably neglect as heretofore.

*Adversus solem ne loquitor.*

Arguing against what is clear and self-evident, is the same as denying that the sun shines at mid-day.

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*Hirundinem sub eodem tecto ne habeas.*

Take not a swallow under your roof, he only pays his visit in the spring, but when winter, the time of difficulty and hardships, approaches, he is gone. Entertain no one as a friend who seeks only his own advantage by the intimacy he solicits. The proverb is also supposed to intimate that we should not admit chatterers to a familiarity with us, who will be sure to divulge whatsoever they may see or hear in our houses. “Percontatorem fugito, nam garrulus idem est.” The swallow only comes, it is said, for his own purpose, and having produced and brought up its young, leaves us, without making any beneficial return for the entertainment it has received. Though it is probable that by devouring myriads of insects, which would have destroyed  
our

our fruit, they pay us abundantly for the subsistence afforded them.

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*In Anulo Dei figuram ne gestato.*

Do not wear the figure or image of the Deity in a ring: that is, do not introduce the name of the Deity in your frivolous and idle conversation, or call upon him to attest the truth of any assertions, except such as are of a grave and serious nature; still less make it the subject of your senseless and impertinent oaths.

---

*Non bene imperat, nisi qui paruerit imperio.*

Men are rarely fit to command, who have not been accustomed to obey. Children brought up too indulgently neither become agreeable companions, nor good masters. Accustomed to find every one bending to their humours, and to have all their wishes gratified, they are ill qualified to mix with the world, and to encounter the thousand cross  
 acci-

accidents, which every one, whatever may be their rank, will be sure to meet with. Every opposition to their will irritates, and every accident appals them. One of the strongest arguments in favour of our public schools is, that boys must there obey, before they are allowed to command. The proverb also intimates, that no one is fit to govern others, who has not obtained a command over his own passions and affections.

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*Inter Malleum et Incudem.*

I am between the hammer and the anvil, I am so surrounded with evils, that I see no way of escaping, may be said by any one who has so involved and entangled himself in a business, that he must be a loser, whether he goes on or retreats.

---

*Res in Cardine est.*

The business is on the hinge: it is in that state that it must now, one way or the other, be

be soon terminated, alluding to a door, which, hanging on its hinges, may be shut or opened by a very slight impulse. We also say the business hinges (turns) on such a circumstance; if that be made out, it will end successfully, if not it will fail.

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*Res indicabit.*

It will be shewn by the event: we shall thence learn whether what has been stated be the real truth.

---

*Novacula in Cotem.*

“He has met with his match;” the person he attacked has proved too strong for him, and “he is come off second best,” as the razor, instead of injuring the stone, was itself destroyed.

— “et fragili quærens illidere dentem,  
Offendet solido.”

Or as the viper, who, attempting to gnaw a file which he had found, wounded his own mouth, but left the file unhurt.

*Sero sapiunt Phryges.*

The Trojans became wise too late; they only came to their senses, when their city was on the eve of being taken. Exhausted by a war of ten years, they then began to consult about restoring Helen, on whose account the contest had been undertaken. The adage is applied to persons, who do not see the advantage of any measure or precaution until it is too late to adopt it, and is similar to, "when the steed is stolen, we shut the stable door," and to the following of the Italians, and the French, "Serrar la stalla quando s' han perduti i buovi." "Il est tems de fermer l'étable quand les chevaux en sont allé."

---

*Malo accepto stultus sapit.*

"Experience is the mistress of fools," and "the burnt child," we say, "dreads the fire." Some men are only to be made cautious by their own experience, they must suffer before they will be wary.

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*Piscator ictus sapiet.*

A fisherman, putting his hand hastily into his net, was wounded by the thorns on the backs of some of the fish; being thus caught, he said, I shall now become wiser: which is said to have given rise to the adage. "Bought wit," we say, "is best;" it will certainly be more likely to be remembered, than that which is obtained without suffering some kind of loss or inconvenience. Hence also we say, "wit once bought, is worth twice taught." "El hombre mancebo, perdiendo gana seso," by losses and disappointment young men acquire knowledge.

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*Manus manum fricat.*

"Una mano lava la otra." "One good turn deserves another." But this phrase is more commonly applied where two persons bespatter each other with fulsome and undeserved compliments. "Scratch my breech, and I will claw your elbow."

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*Ne sus Minervam.*

Persons pretending to instruct those who are qualified to be their masters, or to inform

others in matters of which they are themselves ignorant, fall under the censure of this adage; their conduct being as ridiculous as would be that of a sow who should presume to attempt to teach wisdom. Our clowns, not very delicately, tell you, "not to teach your grandames to suck eggs," for, "*à bove majori discit arare minor*," the young ox learns to plow from the elder, not the elder from the young, and "*El Diablo saba mucho*," the Spaniards say, "*porque es viejo*," the devil knows a great deal, for he is old.

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*Invitâ Minervâ.*

Cutting against the grain. When any one attempts what he is totally unqualified for, he may be said to be labouring without the assistance of Minerva, the reputed goddess of wisdom, "*naturâ repugnante*," against nature. "*Quam quisque nôrit artem, in hâc se exerceat*," let every one confine himself to the art in which he has been instructed, or which he has particularly studied. "*In casa del Moro no hâbles Algaravia*." Do not  
 speak

speak Arabic in the house of a Moor, lest, instead of gaining credit, you only expose your ignorance.

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*Ne Sutor ultra crepidam.*

“The shoemaker should not go beyond his last.” Men should not attempt what they are neither by education nor genius qualified to perform, nor discourse on matters they do not understand; they will be listened to with no more attention than would be given to a blind man discoursing on colours. “Cada qual habló en lo que sabe,” let every one talk of what he understands. A shoemaker having suggested to Apelles an error in the form of a shoe he had painted, the artist, readily taking the hint, altered the picture in that part. But when the same shoemaker was proceeding to recommend alterations in the form and disposition of the limbs of the figure, he received the rebuke, which thence became proverbial, “The shoemaker should not meddle beyond his last.” “Defienda me Dios de my.” God defend me from myself,

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the Spaniards say, make me to know what is my proper state and condition.

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*Par Pari referre.*

“Tal por tal,” like for like, or “One good turn deserves another.” If this has in all ages been esteemed a duty, in our commerce with persons who are indifferent to us, we are in a particular manner called upon to observe it, in our conduct to our parents, and to make the best return in our power, for their care in nourishing and supporting us in our infancy; for imbuing our minds with good principles; for cultivating and improving our understandings, and thereby enabling us to support ourselves in a mature age, and to fill with credit that rank, or situation in life, in which we may happen to be placed. The vine dresser, whom King Henry the Fourth of France is said to have met with in his rambles, seems to have understood and practised this duty, in a meritorious manner. “Having said, he earned forty sous a day, the king demanded in what manner he disposed of the money. He divided

divided his earnings, he told the monarch, into four parts. With the first he nourished himself; with the second he paid his debts; the third he laid out at interest, and the fourth he threw away. This not being intelligible, the king desired an explanation. You observe, Sir, says the man, that I begin with applying the first part to my own maintenance, with the second I support my parents who nourished me, when I was incapable of supporting myself, and so pay my debt of gratitude; with the third I maintain my children, who may at some future time be called upon to return the like service to me; this part therefore is laid out at interest; the fourth is paid in taxes, which, though intended for the service of the king, is principally swallowed up by the collectors, and therefore may be said to be thrown away."

Something similar to the reasoning of this good man, is contained in the following enigmatical epitaph, which was inscribed on the tombstone of Robert of Doncaster.

" What I gave, that I have;  
 What I spent, that I had;  
 What I left, that I lost."

By prudence in the distribution of his benevolence, by giving only to good and deserving persons, he procured to himself friends, on whose advice and assistance he might depend, whenever occasion should require it; and by expending only what he could conveniently spare, and laying it out on such things as administered to his comfort, he enjoyed, and therefore had what he expended; but what he left, not being enjoyed by himself, nor going, perhaps, to persons of his choice, or being used in the manner he would have preferred, that portion might be truly said to be lost.

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*In Vado esse. In Portu navigare.*

The ship has escaped the threatened danger and is arrived safely in port. The adage is applied to any one who has overcome some difficulty, with which he had been oppressed, and from which there seemed little chance of his being able to escape.

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*Toto Cælo errare.*

“To shoot beyond the mark,” to be entirely out in our conjecture, or opinion, on any business; to mistake the meaning of any passage in a work, or of what had been said, were typified by the ancients, by this and similar phrases, meaning, You are as far from the right, as the east is from the west.

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*Turdus ipse sibi malum cacat.*

“The Thrush when he defiles the bough,  
Sows for himself the seeds of woe.”

Men of over communicative dispositions, who divulge what may by their adversaries be turned to their disadvantage, may be compared to the thrush, who is said to sow, with his excrements, the seeds of the misletoe on which it feeds. From the bark of the misletoe bird-lime is made, with which the thrush, as well as other birds, are not unfrequently taken. The eagle that had been shot, was doubly distressed on discerning that the arrow which inflicted the wound, was winged with a feather of his own.

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*Suo jumento malum accersere.*

He hath brought this mischief upon himself. "He hath pulled an old house about his ears." Why would he interfere in a business in which he had no concern? He should have remembered that, "He that meddleth with strife that doth not belong to him, is like one that taketh a mad dog by the ear."

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*Cornix Scorpionum rapuit.*

The crow seizing on a scorpion, and thinking he had got a delicate morsel, was stung to death. The adage is applicable to persons, who, meditating mischief to others, find the evil recoil upon themselves with redoubled force.

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*Irritare Crabones.*

"You have brought a nest of hornets about your ears," may be applied to persons who have engaged in dispute with men of greater rank or power than themselves; or who have undertaken any business beyond their ability to execute, and from which they cannot ex-  
 tricate

tricate themselves without loss. To the same purport is

*Leonem stimulas.*

Why awake the lion who may tear you in pieces? and the following

*Malum bene conditum ne moveris.*

When you have escaped an injury, or when any dispute or contest in which you were engaged is compromised, and settled, do nothing that may revive it, you may not come off a second time so well. “Non destare il can che dorme,” the Italians say, do not wake a sleeping dog. And the French,

“N’as tu pas tort, de reveiller le chat qui dort?” were you not wrong to wake the cat that was sleeping? or, “Quando la mala ventura se duerme, nadie la despierte,” when sorrow is asleep, do not wake it.”

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*Bonis, vel malis Avibus.*

With good or evil omens. You began the business under favourable, or unfavourable auspices, or under a fortunate or unfortunate star. The Greeks and Romans frequently  
formed

formed their opinion of the success of any enterprize in which they were about to engage, from the flight, or from the chattering, or singing of birds. The Augur, whose office it was to expound to the people the meaning of the omens, is supposed to have derived the name, or title of the office, from avis garritus, the chattering of birds. Our countryman, Churchill, has ridiculed this superstition with much humour.

“ Among the Romans not a bird,  
 Without a prophecy was heard;  
 Fortunes of empires oftentimes hung  
 On the magician magpye’s tongue,  
 And every crow was to the state,  
 A sure interpreter of fate.  
 Prophets embodied in a college,  
 (Time out of mind your seats of knowledge,)  
 Infallible accounts would keep,  
 When it was best to watch or sleep,  
 To eat, or drink, to go, or stay,  
 And when to fight, or run away,  
 When matters were for action ripe,  
 By looking at a double tripe;  
 When emperors would live or die,  
 They in an asses skull could spy;  
 When generals would their stations keep,  
 Or turn their backs in hearts of sheep.”—THE GHOST.  
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Some vestiges of this superstition are still to be found in this country, and many of our farmers' wives would be disconcerted at hearing the croaking of a raven, at the moment they were setting out on a journey, whether of business, or of pleasure. The following lines from Walker's *Epictetus* are introduced, to shew that though the vulgar, in the early ages, might believe in these fooleries, yet there were not wanting then, as well as now, persons who were able to ridicule and despise them.

“ The direful raven's, or the night owl's voice,  
Frightens the neighbourhood with boding noise ;  
While each believes the knowing bird portends  
Sure death, or to himself, or friends ;  
Though all that the nocturnal prophet knows,  
Is want of food, which he by whooting shews.”

*Epictetus* is supposed to have lived in the time of the Emperor Nero, more than 1700 years ago.

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*Noctua volavit.*

An owl flew by us, it is a fortunate omen, our project will succeed, or we shall hear good news from our friends. The raven, on  
the

the contrary, was considered as a bird of ill omen, and its appearance was supposed to predict evil.

“ That raven on yon left hand oak,  
Curse on his ill foreboding croak,  
Bodes me no good.”

The owl was in a particular manner revered by the Athenians, as it was the favoured bird of Minerva, their patroness. When Pericles was haranguing his men on board one of his vessels, who had mutinied, an owl, flying by on the right hand, is said to have settled on the mast of the ship, and the men observing the omen were immediately pacified, and came into his opinion.

The phrase, *noctua volavit*, was also sometimes used to intimate that any advantage obtained was procured by bribery, by giving money on which the figure of an owl was impressed, such coin being common among the Athenians.

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*Quartâ Lunâ nati.*

Born in the fourth moon. Persons who were peculiarly unfortunate, scarcely any thing

thing succeeding to their minds, were said to be born in the fourth moon, that being the month in which Hercules was born, whose labours, though beneficial to the world, were productive of little advantage to himself. The Spaniards say, “En hora mala nace, quien mala fama cobra,” he was born under an unlucky planet, or in an evil hour, who gets an ill name. The contrary to this, but equally the child of superstition, is

*Albæ Gallinæ Filius.*

“Hijo de la Gallina blanca.”

Born of a white hen. This was said of persons who were extremely fortunate; who were successful in whatever they undertook; “who were born,” as we say, “with a silver spoon in their mouth.” The following is related by Suetonius, as giving origin to this adage. When Livia, the wife of Augustus Cæsar, was at one of her country seats, an eagle flying over the place, dropped a white hen, holding a sprig of laurel in its beak, into her lap. The empress was so pleased with the adventure, that she ordered the hen to be taken care of, and the laurel to be set in the garden.

garden. The hen, we are told, proved unusually prolific, and the laurel was equally thrifty ; and as there was thought to be something supernatural in its preservation, branches from it continued long to be used by succeeding emperors, in their triumphs. “ En hora buena nace, quien buena fama cobra.” He that gets a good name, was born under a fortunate planet, or in a lucky hour.

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*Laureum baculum gesto.*

I am always armed with a sprig of laurel, was said by persons who had unexpectedly escaped from any threatened danger. The laurel was thought by the ancients to be an antidote against poison, and to afford security against lightning. On account of these supposed properties, Tiberius Cæsar is said to have constantly worn a branch of laurel around his head. Laurel water was prescribed by the ancient physicians, in the cure of those fits to which children are subjected. It was, therefore, until within a very few years, always found in the shops of the apothecaries. Later  
experience

experience has shewn, that the distilled water of the laurel leaf, when strongly impregnated, is a powerful and deadly poison. It was with this preparation that Captain Donellan killed Sir Theodosius Baughton. The opinion of the power of the laurel in preserving against lightning, rests on no better foundation than that of its efficacy in preventing the effects of poison, or in curing epilepsy.

A horse-shoe nailed on the threshold of the door, was supposed by the common people in this country, to preserve the house from the effects of witchcraft, and it is still in repute among our sailors, who nail a horse-shoe to the mast, with a view of preserving the vessel from such evil influence.

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*Fœnum habet in Cornu, longe fuge.*

Fly from that man, he has hay on his horns. This is said of persons of morose, quarrelsome, and malevolent dispositions, with whom it is dangerous to associate; alluding to the custom of fixing whisks of hay to the horns of vicious oxen. "Hic est niger, hunc tu, Romane, ca-  
D  
veto."

veto." This is a dangerous fellow, beware of him.

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*Polypi mentem obtine.*

Imitate the polypus. Change your plan of living according to circumstances, accommodate yourself to the dispositions of the persons with whom you are to live, or to form any intimate connection. "Become all things to all men." Brutus, that he might escape the malignancy of Tarquin, who had destroyed his father, and his brother, assumed the character of idiotcy, whence he obtained his name. His stratagem succeeded, no mischief being to be apprehended, as Tarquin supposed, from so degraded a being. He was therefore suffered to live, and in time became principally instrumental in freeing his country from the tyranny of the Tarquins, and in laying the foundation of a popular form of government, which continued upwards of 700 years. The proverb took its rise from a supposed power of the polypus of assuming the colour of any substance to which it adheres. When pursued  
it

it clings to the rocks, and taking the same colour, often escapes unnoticed.

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*Multæ Regum Aures atque Oculi.*

*“An nescis longas Regibus esse Manus?”*

“Kings,” we say, “have long arms,” they have also many eyes and ears, that is, they use the ministry of their many servants and dependents, both to discover what is done that may be prejudicial to their interest, and to punish the delinquents, whose crimes may by these means have been detected, though seated at the extremities of their dominions. Hence we say, by way of caution, to persons speaking too freely, on subjects that may give offence, do you not know that “*Les murs ont des oreilles?*” “Walls have ears.” This sentiment is beautifully expressed in the Ecclesiastes—“Curse not the king, no not in thy thought, and curse not the rich, in thy bed-chamber, for a bird of the air shall carry thy voice, and that which hath wings, shall tell the matter.”

The number of spies and emissaries employed by Midas, king of Phrygia, who was a

cruel tyrant, gave occasion to the fable of that prince's having asses ears. Antoninus Caracalla, a monster in wickedness, and therefore full of suspicion, not only was frequent in his application to augurs, and soothsayers, in the hope that by their means he might discover whether any designs were hatching against his life, but he made it a serious complaint against Providence, that he was not endowed with the faculty of hearing with his own ears, whatever was said of him : so impotent is the influence of wealth or eminence, in imparting happiness to the possessor, unless, like Titus, he employs them in diffusing blessings among the people. "Paredes tienen oydos," et "Tras pared, ni tras seto no digas tu secreto."—Walls have ears, and behind a wall or a hedge do not tell a secret.

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*Malo Nodo malus quærendus Cuneus.*

A tough and harsh knot, is not to be attempted to be cut by a fine tool ; it can only be overcome by the application of a strong wedge. Great difficulties or diseases are not ordinarily subdued, but by powerful remedies, which

which may not be applied, perhaps, without some degree of danger. The adage also intimates, that in repelling injuries, we may use weapons, or means, similar to those with which we have been attacked. Craft and cunning may therefore be properly had recourse to, in opposing the machinations of the malevolent, and unjust. A horse perceiving that a lion was endeavouring by pretending to be skilful in medicine to entice him into his power, in order to destroy him, asked him to look at a swelling which he affected to have in his foot, and the lion preparing to examine the part, the horse gave him so violent a stroke with his heels, as laid him sprawling on the ground. The adage also means, that a lesser evil is sometimes obliterated by a greater, and one passion or affection of the mind by another.

“ Even as one heat another heat expels,  
Or as one nail by strength drives out another,  
So the remembrance of my former love,  
Is by another object quite forgotten.”

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*Oleum Camino addere.*

“ Jetter de l’huile sur le feu,” to add fuel to the fire; irritating instead of appeasing the

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enraged

enraged passions. Giving wine to young persons, whose blood is ordinarily too hot, is "adding fuel to the fire."

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*Ululas Athenas portas.*

The owl was a favoured bird among the Athenians, and so abounded, that sending owls to Athens, was like "carrying water to the sea," or, "coals to Newcastle." It was, according to the Spanish phrase, "Vender miel al Colmenaro," offering honey to one who had bee-hives; "Cræsî pecuniæ ter unciam addere," or adding a farthing to the wealth of Cræsus, esteemed in his time, the richest monarch in the world. The adage is also applicable to persons telling as news what is generally known, or offering to instruct any one in arts, with which he is well acquainted. Making presents to the rich, and neglecting friends or relations, to whom such assistance might be beneficial, are acts falling also under the censure of this proverb.

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*Suum cuique pulchrum.*

We each of us think, that whatever we  
possess,

possess, whether children, horses, dogs, houses, or any other things, are better than those of our neighbours, "all our geese are swans." Or, as a common adage has it, "Every crow thinks her own bird fair." This disposition, when not carried to excess, is rather to be encouraged than reprov'd, as tending to make us contented and happy, in our situations; indulg'd too much, it occasions our becoming dupes to sycophants and flatterers. None fall so easily under the influence of this prejudice, as poets, orators, and artisans, who are generally as much enamour'd with their own productions, as lovers are with the charms of their mistresses. "Nemo unquam, neque poeta, neque orator fuit, qui quenquam meliorem se arbitraretur," there never was poet, or orator, Cicero says, who thought any other superior to himself in his art, nor any lover who did not find more beauty in his mistress than in any other woman.

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*Patriæ Fumus Igni alieno luculentior.*

Even the smoke of our own chimney shines brighter than the fire of a stranger's, for

“Home is home, though ever so homely.”

“*Bos alienus subinde prospectat foras,*” the strange ox frequently looks to the door, ready to return to the home, whence he has been lately taken ; and we know that dogs can scarcely, by any kindness, be prevented from returning to the houses of their old masters.

“*Chaque oiseau trouve son nid bien,*” the French say ; and the Italians, “*Ad ogni uccello, il suo nido é bello,*” every bird prefers his own nest.

As a comparatively small portion only of mankind can inhabit the temperate regions of the earth, or can acquire a larger portion of the goods of fortune, than are necessary for their subsistence, if this disposition to be contented with, and even to give a preference to our native soil, and our home, had not been implanted in us by Providence, the misery and distress, already so abundant in the world, would have been greatly increased. But we often carry this affection too far, and are thence led, not only to prefer our own possessions, as was noticed under the last adage, but to think too cheaply of, or  
even

even to despise those of our neighbours. This sort of prejudice is most *seen* in neighbouring countries, and cannot be better illustrated than by adverting to the contemptuous expressions used by the common people of this country when speaking of France, which, though one of the most fertile countries in the world, they seem to think that it scarcely produces sufficient for the sustenance of its inhabitants. This *amor patriæ* is well described by Goldsmith in the following lines in his Traveller.

“ The shuddering tenant of the frigid zone,  
 Boldly proclaims the happiest spot his own,  
 Extols the treasures of his stormy seas,  
 And his long night of revelry and ease.  
 The naked savage panting at the line,  
 Boasts of his golden sands, and palmy wine,  
 Basks in the glare, or stems the tepid wave,  
 And thanks his Gods for all the good they gave,  
 Nor less the patriot's boast, where'er we roam,  
 His first, best country ever is at home.”

The reader may not be displeased at seeing the following on the same subject.

“ Cling to your home, if there the meanest shed,  
 Yield but a hearth and shelter to your head,

And

And some poor plot, with fruitage scanty stored,  
 Be all that Heaven allots you for your board ;  
 Unsavoured bread, and herbs that scattered grow,  
 Wild on the river's brink, or mountain's brow ;  
 Yet e'en this cheerless mansion shall provide,  
 More heart's repose, than all the world beside."

*Tales and Poems by the Rev. R. BLAND, p. 81.*

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### *Frons Occipitio prior.*

By this enigmatical expression, that the forehead in which the eyes are placed, precedes the hind-head ; the ancients meant to shew, that all business may be expected to be best performed, if attended to by the persons who are to be benefited by it. A philosopher being asked by his neighbour, what would best fatten his horse ? answered " the eyes of its master," as his presence would make his fields most fertile and productive, the foot of the owner being the best manure for his land. " Quando en casa no esta el gato, estiendese el raton," that is, " When the cat is away, the mice will play." T. Livius, on the same subject, says, " Non satis feliciter solere procedere, quæ oculis agas alienis," that business is not likely

likely to go on well, which is committed to the management of strangers. The Italians, French, and Spaniards, as well as ourselves, have adopted the answer given by the philosopher, among their proverbs, viz. “L’occhio del Padrone, ingrassa il cavallo.” It. “L’œil du maître engraisse le cheval.” Fr. “El ojo del amo engorda el caballo.” Sp. that is, “The eye of the master makes the horse fat.” A lusty man riding on a lean and sorry jade, being asked how it happened that he looked so well, and his horse so ill, said, it was because he provided for himself, but his servant had the care of the beast.

The word “prior” in the adage, is used in the sense of potior, or melior, better.

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*Æqualis Æqualem delectat, and  
Simile gaudet simili.*

“Like to like.” Hence we see persons of similar dispositions, habits, and years, and pursuing the same studies, usually congregating together, as most able to assist each other in their pursuits. “Ogni simile appetisce

tisce il suo simile," every man endeavours to associate with those who are like himself. "Chacun aime son semblable," Fr. and which is nearly the same, "Cada uno busca a su semejante." Sp. The contrary to this is,

*Figulus Figulo invidet, Faber Fabro.*

"Two of a trade can never agree," each of them fearing to be excelled by his rival. This passion might be turned to their mutual advantage, if they should be thence induced to labour to excel each other in their art. It would then become, "Cos ingeniorum," a whetstone to their wit. But it more often expends itself in envying and endeavouring to depress their rivals.

"The potter hates another of the trade,  
If by his hands a finer dish is made;  
The smith, his brother smith with scorn doth treat,  
If he his iron strikes with brisker heat."

"Etiam mendicus mendico invidet."

"It is one beggar's woe,  
To see another by the door go."

The passion is found also among animals,  
"Canes socium in culina nullum amant," or  
"Una domus non alit duos canes," the dog  
will

will have no companion in the kitchen, and  
 “Mons cum monte non miscebitur,” two proud  
 and haughty persons are seldom found to agree.

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*Principium Dimidium totius, or  
 Dimidium Facti, qui bene cepit, habet.*

“A work well begun is half done,” which  
 has also been adopted by the Spaniards, the  
 Italians, and the French. “Buen principio la  
 mitad es hecho.” Sp. “Chi ben commencia a  
 la meta dell’ opra finito.” It. “Il est bien  
 avancé, qui a bien commencé,” he has made  
 good progress in a business, who has begun it  
 well. We often find great reluctance, and  
 have much difficulty, in bringing ourselves  
 to set about a business, but being once en-  
 gaged in it, we usually then go on with plea-  
 sure, feeling ourselves interested in carrying  
 it on to its completion. In morals, an earnest  
 desire to be good, is in a great measure the  
 means of becoming good.

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*Satius est Initiiis mederi quam Fini.*

“A stitch in time saves nine.” The most  
 serious diseases, if taken in time, might often  
 be cured.

“Principiis

“ Principiis obsta, sero medicina paratur,  
Quum mala per longas invaluere moras,”

oppose the disease in the beginning, for medicine will be applied too late, when it has taken deep root, and fixed itself in the constitution. To the same purport are, “Sero clypeum post vulnera,” it is too late to have recourse to your shield, after you are wounded. “La casa quemada, acudis con el agua,” the Spaniards say, “When the house is burnt, you then bring water.” Evil dispositions in children, are also to be corrected before they become habits. “Qui bien aime, bien châtie,” or “Spare the rod, and spoil the child.”

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*Fortes Fortuna adjuvat.*

“Fortune assists the brave,” “sed multo majus ratio,” Cicero adds, but reason or consideration, is still more to be depended on; therefore, “antequam incipias consulto, et ubi consulueris, facto opus est,” that is, think before you act, but having well considered, and formed your plan, go on resolutely to the end. To design well, and to persevere with vigour in the road we have chalked

chalked out for ourselves, is the almost certain way to attain our object. "At in rebus arduis," but in great and sudden difficulties, a bold and courageous effort will frequently succeed, where reason or deliberation could give no assistance, for "non est apud aram consultandum," when the enemy is within the walls, it is too late for consultation.

"When dangers urge he that is slow,  
Takes from himself, and adds to his foe."

And, "Quien no se aventura, no ha ventura," "nothing venture nothing have." The proverb has been pretty generally adopted. "A los osados ayuda la fortuna," the Spaniards say; and the French "La Fortune aide aux audacieux." Which being the same as the Latin, need not to be explained.

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*Cum Larvis luctari.*

Contending with, or reproaching the dead, which was held to be a great opprobrium, or scandal among the ancients. It was "vellere barbam leoni mortuo," taking a dead lion by the beard. "De mortuis nil nisi bonum,"  
that

that is, of the dead, record only what will tend to their honour, has therefore passed into a proverb, agreeably to which is the Italian adage, “Non dir che il vero de vivi, é non parlar che bene de morti,” speak only what is true of the living, and what is honourable of the dead. But the dead can receive no harm, and the world may be benefited by publishing their errors. In Egypt persons were appointed, we are told, whose office it was, to examine into the conduct of their deceased sovereigns; if it had been such as had been beneficial to the kingdom, the warmest tribute of praise was paid to their memories; if bad, their conduct was censured and their memory reprobated, to serve as a warning to their successors.

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*Taurum tollet qui vitulum sustulerit, or*

*———tollere Taurum,*

*Quæ tulerit Vitulum, illa potest.*

“Who has been used to carry a calf, may in time carry an ox.” The adage is said to have taken its rise from the story of a woman  
who

who took delight in nursing and carrying about with her a calf, and as the animal grew, her strength so increased, that she was able to carry it when it became an ox. Or, as Erasmus conjectures, from the story of Milo the Crotonian, who was said, with great ease to take up an ox, and carry it on his shoulders; but who perished miserably, "Wedged in the oak which he strove to rend." It may be used to shew the force of habit or custom, and its influence both on our mental and bodily powers, which may by use be increased to an almost incredible degree. Also to shew the necessity of checking and eradicating the first germs of vice in children, as, if they be suffered to fix themselves, they will in time become too powerful to be subdued.

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"*Nimia Familiaritas parit Contemptum.*"

"Familiarité engendre mépris."

"Familiarity breeds contempt." "E tribus optimis rebus," Plutarch says, "tres pessimæ oriuntur," from three excellent endowments, three of the worst of our affections are produced.

duced. Truth begets hatred, familiarity contempt, and success envy. The contrary to this may be,

*Omne ignotum pro magnifico est.*

We are apt rather to extol those persons whom we know only by report, but with whose merit, or real characters, we are not acquainted. "A prophet is not without honour," we are told, "save in his own country." Great men should not associate too familiarly with the world, ever more ready to blazon their defects, which reduce them to their own standard, than to admire those talents and qualities which they are incapable of imitating. To posterity they must look for justice, which never fails paying to their genius and abilities, the homage that had been refused them by their own age and country. "*Suum cuique decus posteritas rependet.*" Posterity will give to every one the portion of commendation, to which he was entitled by his merit. Or the adage may be thus interpreted: 'What is mentioned in the gross often fills the mind with surprise, which in detail would excite no emotion. If we should say of any man that he

he ordinarily walked between two and three thousand miles in a year, the account would seem to be exaggerated ; but if we should say, he walked six or seven miles in a day, which would amount to the same number of miles in the year, no surprize would be excited.

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*Mandrabuli more Res succedit,*

Was used to be said of any business not going on according to expectation ; or from persons indulging hopes of advantage from ill-concerted or ill-matured projects, not likely to be successful ; but rather “ ad morem Mandrabuli,” to become every day worse. It may be applied to those “ who expect that age will perform the promises of youth ; and that the deficiencies of the present day will be supplied by the morrow :” but who will most likely be disappointed.

Who Mandrabulus was is not known, but it is recorded of him, that having found a considerable treasure, in the fulness of his heart he presented at the altar of Juno a golden ram, meaning to make a similar offer-

ing every year ; but repenting, as it would seem, of his liberality, the next year he offered only a ram of silver ; and the following year, one of brass ; and hence, that is, from the gift offered at the shrine of the goddess, having been thus every year lessened in its value, proceeds the proverb.

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*Maturè fias senex, si diu velis esse senex.*

“ Old young and old long.” “ Quien quisiere ser mucho tiempo viejo, comiencelo presto.” The Spaniards say, you must begin to be old, that is, you must leave off the irregularities of youth betimes, if you wish to enjoy a long and healthy old age : for “ quæ peccamus juvenes, ea luimus senes,” young men’s knocks, old men feel,” and “ Senem juvenus pigra, mendicum creat,” youth passed in idleness produces usually an old age of want and beggary. The French almost in the same words say, “ Jeunesse oiseuse, vieillesse disetteuse.” The pleasures of the senses too much indulged, or too long persisted in, lay the foundation of diseases, which either cut  
off

off life prematurely, or make the evening of our days miserable.

“ Si quieres vivir sano, haz te viejo temprano.”

---

*Senis mutare Linguam.*

It is difficult for persons advanced in years to acquire a new language. The rigid and unyielding muscles of aged persons, render them as unfit for pronouncing a language to which they have not been accustomed, as the limbs of a cripple are for dancing. But the sentiment may be extended further, as they would be scarcely less successful in attempting the acquisition of any new art or science; such acquisition requiring a greater degree of vigour, than they can be supposed to have retained. The province of the ancient, if their time has been well employed, is rather to instruct others, than to hunt after new sources of knowledge. Plutarch says, “ that the life of a vestal virgin was divided into three portions; in the first of which she learned the duties of her profession, in the second she practised them, and in the third she taught

them to others." This is no bad model for persons in every situation of life. The proverb may be applied to persons attempting any thing for which they are peculiarly disqualified.

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*Homo longus raro sapiens, and  
Amens longus.*

Tall men are rarely found to be wise. The Spaniards say, "El grande de cuerpo, no es muy hombre." That is, the robust man is rarely a great man; and the Scotch, "fat paunches bode lean pates." Livy seems also to patronise the opinion, "men of great stature and bulk," he says, "appear more formidable, than they are found to be on trial." His observation, however, may be supposed to relate rather to their courage or bodily strength, than to their genius or understanding. "Sir Francis Bacon being asked by King James, what he thought of the French ambassador; he answered, that he was a tall proper man. I, his Majesty replied, but what think you of his head-piece? is he proper for the office of ambassador? Sir, said Bacon, tall men are  
like

like houses of four or five stories, wherein commonly the uppermost room is worst furnished." And Burton says, that "commonly your vast bodies and fine features are sottish, dull, and heavy spirits." Yet, notwithstanding this coincidence of opinion, of these different countries and persons, and the suffrages of others might perhaps be joined; the observation will be found to be much oftener contradicted than confirmed; and almost every one's experience will tell him, that wit and judgment are promiscuously distributed, and fall as often to the lot of the tall and the robust as to those of an opposite stature and bulk.

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*Mustelam habes.*

You have a weasel in your house, was said to persons with whom every thing turned out unfortunate and perverse. To meet a weasel was considered by the ancients as ominous, and portending some misfortune about to happen. Among huntsmen in this country, Erasmus tells us, it was in his time deemed an ill omen, if any one named a weasel when they

were setting off for their sport. Theophrastus, in his description of the character of a superstitious man, says; “ If a weasel crosses the road he stops short, be his business never so pressing, and will not stir a foot till somebody else has gone before him and broke the omen; or till he himself has weakened the prodigy by throwing three stones.”

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*E multis Paleis, paulum Fructus collegi.*

“ Much straw, but little grain.” With much labour I have obtained but small profit; or, from a long and laboured discourse, but little information. “ Assai romor et poco lana.” “ Great cry but little wool, as the devil said when he sheared his hogs.” This adage takes its rise from a scene in one of the Misteries, a kind of dramatic amusement very popular before the use of plays; in which the devil is introduced shearing one of those animals, which continued making a most frightful noise during the operation, to the great diversion of the audience.

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*Extra Lutum Pedes habes.*

You have been fortunate in getting out of that difficulty, or that you did not engage in a business, which, however promising it might appear, could not but have involved you in much trouble. Literally it means, in drawing your feet out of the mud.

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*Ex Umbra in Solem.*

You have explained that difficult passage, and rendered clear and luminous, what was before obscure and difficult.

---

*Ex uno omnia spectata.*

From one act, or circumstance, you will readily judge what is the real character or disposition of the man. This may to a certain degree be admitted as a test; as, if a man be detected in any deliberate act of villany, where there has been an evident design to defraud or injure another, we may without hesitation pronounce the party to be a bad man: but the converse of this, may not be

so surely depended on, and we may not with safety, from one single act of charity, or kindness, pronounce the party to be a good man, or trust him as such. So also, if a man from walking over Bagshot Heath, should take upon him to determine the state of this country, as to its fertility, and should describe it as in general barren and inhospitable, or from being deceived by an individual, with whom he had been engaged in business, should determine that the inhabitants are faithless, and not to be trusted, it is evident, that in both cases, he would be found to have passed a rash and precipitate judgment.

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*Ad Consilium ne accesseris, antequam voceris.*

“Speak when you are spoken to, and come when you are called for.” Advice should not, generally speaking, be offered until it is required, for, “proffered service stinks.” But if we see one, in whose welfare we feel ourselves interested, about to engage in a connection, or business, by which he is likely to be injured, it becomes then the part of a friend to interfere,

interfere, and admonish him of his danger, though his opinion should not have been asked, or even though caution has been used, to keep the circumstance from his knowledge. Still the task is far from being grateful. "Le mauvais metier," Guy Patin says, "que celui de censeur; on ne gagne à l'exercer que la haine de ceux qu'on reprend, et on ne corrige personne," it is a bad business that of a censor, he is sure to incur the hatred of those he reproves, without having the pleasure of finding them improved by his advice. "Ne prendre conseil que de sa tête," that is, "Take counsel only of your own thoughts," the French say, but this is in some degree contradicted by the following: "Un fou avise bien un sage," even a fool may suggest what may deserve the attention of a wise man; we should therefore listen to advice, let it come from what quarter it will, for "Al buen consejo no se halla precio," good advice is inestimable.

---

*Et meum Telum Cuspidem habet acuminatum.*

Even my dart has also a point, and is capable

pable of inflicting a wound, though it may not pierce so deep as yours. I would willingly avoid contest, but if you will continue to molest me, I will not suffer alone, but will take care you shall feel a part of the evil. Agreeably to this sentiment also, is the Scottish Order of the Thistle, framed, with its motto—"Nemo me impunè lacescit."

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*Barbæ tenus Sapientes.*

Philosophers even to the beard. Oh, he is a wise man, you may see it by his beard, may be applied ironically to persons of grave and serious manners, who wish to pass themselves off for men of more learning, or knowledge, than they really possess. As the beard is not completely formed until the age of manhood, it has always been considered as an emblem of wisdom. "Il est tems d'être sage, quand on a la barbe au menton," it is time to be wise now that you have a beard on your chin; and, "Hombre de barba," with the Spaniards, means a man of knowledge, or intelligence. "Diga barba que haga," let your beard advise  
you

you what is befitting you to do, and “a poca barba, poca virguenza,” little beard, little shame, or modesty. “Quixadas sin barbas no merecen ser honradas,” chins without beards deserve no honour. “Faire la barbe,” among the French, means to deceive, or impose on any one, by superior address or cunning; also, to excel in wisdom and sagacity. Among the Persians, and perhaps generally in the east, the beard is held in great reverence, and to speak of it slightly or disrespectfully, would be resented, and for a stranger to violate it, by touching it, would probably be avenged by instant death.

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*Non est ejusdem et multa, et opportuna dicere.*

It is not easy for any one to talk a great deal, and altogether to the purpose. “A mucho hablar, mucho errar,” talk much, and err much. “No diga la lengua par do pague la cabeza,” “the tongue talks at the head’s cost,” and “eating little, and speaking little, can never do harm.” “He that speaks doth sow, but he that is silent reaps.” “En boca cerrada,

cerrada, no entra moscha," flies do not enter the mouth that is shut, and "Fous sont sages, quand ils se taisent," fools are wise, or may be so reputed, when they are silent.

---

*Aut Regem aut Fatuum nasci oportuit.*

A man should either be born a king or an idiot, he should be at the top, or at the bottom of the wheel of fortune; at the least, there are men so ambitious, of such high and daring spirits, that they will venture every thing, their fortunes, and their lives, to attain to the highest rank in their country. They will be, "aut Cæsar, aut nullus," either kings or beggars. "O rico, o pinjada," rich, or hanged, "neck, or nothing." Milton makes Lucifer say,

"To reign is worth ambition, though in hell.

Better to reign in hell, than serve in heaven."

But the adage seems to have a special reference to the respect usually paid to idiots. In Turkey, and in other parts of the east, they were held in such veneration, that it was thought to be no less than a sin to oppose, or  
control

control them in any thing they were disposed to do. They had therefore equal liberty with kings, who say and do whatever they please. To a late period, it was usual with the nobles, in this, as well as in other countries of Europe, to entertain in their houses a fool, for their diversion, who often took the liberty of reproving their masters for their follies, and in much freer language than any other persons were permitted to use. When Jaques, in "As you like it," proposed putting on a fool's coat, he says,

————— "I must have liberty  
Withal, as large a charter as the wind,  
To blow on whom I please; for so fools have."

May it be added, what is currently said, "Fools are fortunate." They also may be said to be happy, as they neither anticipate evil, nor even feel the full pressure of it when present. "Dieu aide à trois sortes de personnes, aux fous, aux enfans, et aux ivrognes," God protects three sorts of persons, fools, infants, and drunkards, the latter rarely falling, it is said, into any danger, even when full of drink. The French also say, "Tête  
de

de fou ne blanchit jamais," the head of the fool never becomes grey, which is probably not better founded than the former observation.

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*Minutula Pluvia Imbrem parit.*

Many small drops make a shower. "Goutte à goutte la mer s'égoute," the sea itself may be emptied by drops. "Petit à petit l'oiseau fait son nid," by little and little the bird makes his nest, and "many a little makes a mickle." By the accumulation of small sums, large fortunes may frequently be made. "Poco é spesso empie il borsetto," little and often fills the purse. Therefore the proverb says, "Take care of your pence, your shillings and your pounds will take care of themselves." The adage also admonishes, not to disregard slight evils, they may increase to a considerable magnitude; or small expenses, for if there be many of them, though each of them singly may be insignificant, together they will make a formidable sum. Of the same tendency is,

*Gutta*

*Gutta cavat Lapidem.*

By the constant trickling of water, the solid stone becomes excavated. This should encourage us to perseverance in industry, to which few things are impossible. “Madruga y veras, trabaja y auras,” rise betimes and you will see, labour assiduously and you will have.

“Oft little add to little, and the amount  
Will swell, heaped atoms thus produce a mount.”

---

*Eum auscultat, cui quatuor sunt Aures.*

Listen to him who has four ears. It is not known what gave birth to this adage, but it is understood, as advising to attend to old and experienced persons, who are slow in judging, who are more ready to hear than to speak; or, as the English proverb has it, “who have wide ears and short tongues.”

“He that hears much, and speaks not at all,  
Shall be welcome in parlour, in kitchen and hall.”

“Oï, voye, et te taise,  
Si tu veux vivre en pais.”

That is, if you wish to live quietly, hear, see,  
F and

and be silent ; which is taken probably from the following monkish line.

“ Audi, vide, tace, si vis vivere in pace.”

A similar sense has, “prospectandum vetulo latrante cane,” when the old dog barks, or opens, then attend.

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*Ad felicem inflectere Parietem.*

When a vessel, in sailing, inclines too much to one side, the passengers usually crowd to the other, where seems to be the greatest safety, and when fortune ceases to smile on any one, or he is found to be sinking, it is then that his friends usually leave him, and fly to others who are more successful. Though such conduct cannot but be condemned by all ingenuous persons, yet on the other hand, we should not so connect ourselves with the fortunes of those who are falling, as to make our own ruin inevitable with theirs. “Juvare amicos rebus afflictis decet.” We should indeed assist our friends in their misfortunes, but not at the hazard of the destruction of ourselves and families, otherwise we should  
subject

subject ourselves to the censure implied in the following, "Alienos agros irrigas, tuis sitientibus," while watering the fields of our neighbour, we leave our own to be parched with drought. "Harto es necio y loco, quien vacia su cuerpo, por inchar el de otro," he is foolish and mad enough, who empties his own purse to fill that of another.

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*Manum non verterim, Digitum non porrexerim,*

Are Latin phrases used to express the most perfect supineness and indifference on any subject, and which we have adopted: "I would not give a turn of my hand, or hold out a finger to obtain it," or, "I value not a straw what such a person may say of me," or, "there is not the turn of a straw difference between them."

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*Emere malo, quam rogare.*

I had rather buy what I want, than ask any one for it. To an ingenuous mind, it is a hard thing to be obliged to say, I beg; he had

rather purchase what he stands in need of, with his own money, or if he has not money, with the labour of his own hands. “Neque enim levi mercede emit, qui precatur,” he pays no small price for a favour, who buys it by intreaties. “If I had money,” Socrates said, “I would this morning have bought myself a coat.” Though the money was immediately supplied by his friend, yet it came, Seneca observes, too late. It was a shame that such a man should have been reduced to the necessity of asking for it.

---

*Ubi amici, ibi opes.*

Where there are friends, there is wealth, or, in the usual acceptation of the proverb, It is better to have friends without money, than money without friends. “Aquelles son ricos, que tienen amigos,” they are rich who have friends. To be possessed of friends, is doubtless valuable, as they may stand us in stead in our troubles; but in the ordinary occurrences of life, money may be depended on with more certainty, as it will purchase us  
both

both conveniences and friends. “Las necesidades del rico, por sentencias passan en el mundo,” even the foolish sayings of the rich, pass in the world as oracles. We may therefore more truly say, “Ubi opes, ibi amici,” he that has wealth has friends; “Vulgus amicitias utilitate probat,” for friends are commonly esteemed only in proportion to the advantages they are able to procure us.

“Hood an ass with reverend purple,  
So you can hide his two ambitious ears,  
And he shall pass for a cathedral doctor.”—*Volpone*.

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*Thus aulicum.*

Court incense. The splendid promises of courtiers, like the odoriferous vapour of frankincense, please the senses for a time, but they are both of them light and volatile, and leave no beneficial effects behind them.

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*Contra Stimulum calces.*

“You are kicking against the pricks,” may be said to persons, who, impatient under any affliction or injury, by attempting to avenge  
 F 3 themselves,

themselves, increase their misfortune ; or who contend with persons capable of inflicting a much severer punishment, than that which they are suffering. "Paul, Paul, why persecutest thou me? It is hard for thee to kick against the pricks." The adage takes its rise from the custom of goading oxen, to make them go forward, with sticks, having sharp points. If they are restive and push backwards, they force the points of the sticks into their flesh.

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*Nullus sum.*

I am undone, lost beyond all possibility of redemption, was the exclamation of Davus, when he found that he had, by his schemes, precipitated his master into the very engagement he was employed, and actually meant to extricate him from.

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*Nec Obolum habet, unde Restim emat.*

He has not a penny left to buy an halter. He has no property, "ne in pelle quidem,"  
not

not even in his skin. "Ne obolus quidem relictus est," he has totally dissipated and wasted his property, not a morsel, or the smallest particle of it remains. "He is as poor as a church mouse."

"Beg," Gratiano says to Shylock, "that thou mayest have leave to hang thyself;

"And yet, thy wealth being forfeit to the state,

Thou hast not left the value of a cord ;

Therefore thou must be hanged at the state's charge."

"No le alcaça la sal al agua," "he is so poor," the Spaniards say, "that he hath not salt enough to season his water." Xenophon, in his dialogues, makes one of the interlocutors say, "he had not so much land as would furnish dust for the body of a wrestler."

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*De Lanâ caprinâ.*

Disputing about what is of no value, about goat's wool, which can be turned to no profit, and half the disputes in the world are of as little importance; at the least, the subjects of them are rarely of half the value of the trouble and expense incurred in the contest. Of the

same kind are, "De fumo disceptare," vel "de asini umbrâ." Plutarch tells a ludicrous story, as giving origin to the latter adage. Demosthenes observing, that the judges before whom he was pleading, paid no attention to what he was saying, but were discoursing on matters that had no relation to the subject before them, said to them, "If you will lend your attention a little, I have now a story to relate that will amuse you." Finding they were turned to him, he said, "A certain young man hired an ass, to carry provision to a neighbouring town, but the day proving to be very hot, and there being no place on the road affording shelter, he stopped the ass, and sat himself down on one side of him, so as to be shaded by the ass from the sun. On this, the driver insisted on his getting up, alleging that he had hired the ass to carry his load, not to afford him a shade. The man, on the other hand, contended, that having hired the ass for the journey, he had a right to use him as a screen from the sun, as well as to carry his goods; besides, he added, the goods on the back of the ass, which were his, afforded

more

more than half the shade; and so long a dispute ensued, which came at length to blows." Demosthenes, perceiving the judges were now fully intent on listening to his story, suddenly broke off, and descending from the rostrum, proceeded to walk out of the court. The judges calling to him to finish his story, "I perceive you are ready enough," he said, "to listen to a ridiculous story about the shadow of an ass, but when I was pleading the cause of a man, accused of a crime affecting his life, you had not leisure to pay it the necessary attention, to enable you to be masters of the subject on which you were to decide." A story in many respects similar to this, is related of Dr. Elmar, who was Bishop of London in the time of Queen Elizabeth. In the course of a sermon he was preaching in his parish church, before he had attained to the dignity of a bishopric, finding his auditory careless and inattentive, he read, with great solemnity, a passage from a Hebrew book he happened to have with him. This drawing the attention of the congregation, he reproved them for their inconsistency in listening

tening to him when reading a language they did not understand, and neglecting or refusing to hear him, when explaining to them in their own language, doctrines, which they were materially interested to know and understand.

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*Talpá cæcior.*

Blinder than a mole. The ancients thought moles had no eyes, but they have two small eyes, affording them so much sight, as to enable them to know when they have emerged through the earth, and they no sooner perceive the light, than they return into their burrows, where alone they can be safe. This proverb is applied to persons who are exceedingly slow in conceiving, or understanding what is said to them; also to persons searching for what lays immediately before them. "If it was a bear," we say, "it would bite you." To the same purport is

*Leberide cæcior.*

By the leberis, the Latins meant the dry and cast skin of a serpent, or of any other animal,

animal, accustomed to change its coat, in which the apertures for the eyes only remain. With us, it is usual, in censuring the same defect, to say, "He is as blind as a beetle." "We are all of us used to be Argus's abroad, but moles at home," but how much better would it be to correct an error in ourselves, than to find an hundred in our neighbours.

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*Pecuniæ obediunt omnia.*

"Money masters all things." All things obey, or are subservient to money, it is therefore the principal object of our attention. "Sine me vocari pessimum, ut dives vocer," call me what you will, so you do but admit me to be rich. "Nemo an bonus: an dives omnes quærimus." When about to treat with or enter into business with any one, we do not so much inquire whether he is a good, as whether he is a rich man; "Nec quare et unde? quid habeat, tantum rogant," nor by what means he acquired his money, but only how much he actually possesses. "Gifts," we say, "break through stone walls,"  
for

for what virtue is proof against a bribe? "He that has money in his purse, cannot want a head for his shoulders." That is, he will never want persons to advise, assist, and defend him. "I danari fan correre i cavallo," "it is money that makes the mare to go." "Por dinero bayla el perro," the dog dances for money; and "Quien dinaro tiene, hazo lo que quiere," he that has money may have what he pleases. "Plate sin with gold, and the strong arm of justice cannot reach it; clothe it in rags, a pigmy straw will pierce it." Volpone, in the comedy of that name, addressing his gold, says

"Such are thy beauties, and our loves, dear saint,  
 Riches! thou dumb god, that giv'st all men tongues;  
 That canst do naught, and yet mak'st men do all things;  
 The price of souls; even hell, with thee to boot,  
 Is made worth heaven. Thou art virtue, fame,  
 Honour, and all things else. Who can get thee,  
 He shall be noble, valiant, honest, wise."

On the other hand, we are told, that Fortune makes those whom she most favours fools; "Fortuna nimium quem favet, stultum facit," and "Ubi mens plurima, ibi minima fortuna,"  
 those

those who abound in knowledge are usually most deficient in money. It has also been observed, that riches excite envy, and often expose the possessors of it to danger : the storm passes over the shrub, but tears up the oak by its roots. “ God help the rich,” we say, “ the poor can beg.”

“ Cantabit vacuus coram latrone viator,”

the thief who makes the rich man to tremble, excites no alarm in the breast of the beggar ; he has nothing to lose.

“ Hence, robbers hence, to yonder wealthier door,  
Unenvied poverty protects the poor.

“ Non esse cupidum, pecunia est, non esse emacem, vectigal est,” not to be covetous, to desire riches, is wealth ; not to be extravagant or expensive, is an estate. Hence poverty has been called, the harbour of peace and security, where undisturbed sleep and undissembled joys do dwell. “ Fidelius rident tuguria,” the laughter of the cottage is more hearty and sincere than that of the court : great wealth therefore conduces but little to happiness : and “ as he who has health is  
young ;

young; so he who owes nothing is rich." "Dantur quidem bonis, ne quis mala estimet; malis autem, ne quis nimis bona," riches are given to the good, St. Austin says, that they may not be esteemed an evil; to the bad, that they may not be too highly valued.

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*Omnium horarum homo.*

A companion for all hours or seasons. This may be said of persons of versatile and easy dispositions, who can accommodate themselves to all circumstances, whether of festivity or of trouble; who with the grave can be serious, with the gay cheerful; and who are equally fit to conduct matters of business or of pleasure: such a man, we are told, was the philosopher Aristippus.

"Omnis Aristippum decuit color."

Every thing became him, by which enviable qualities, he was always a favoured guest at all tables and in all companies.

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*Veritatis simplex est oratio.*

Truth needs not the ornament of many words, it is most lovely then when least adorned. There are circumstances, however, in which art may honestly be used ; when we have any afflicting news to communicate, it is often necessary to prepare the mind for its reception by some general observations : or when we would persuade a person to do what we know to be unpleasant, but which we believe would be ultimately to his advantage ; or would recal him from courses or connections, we believe to be injurious to his fame or fortune. In these cases a blunt declaration of our intentions would defeat the proposed end, and we must have recourse to a little art and management to engage the attention of the persons whom we wish to persuade. The proverb is opposed to those who, by a multiplicity of words, endeavour to obscure the truth, and to induce those they converse with to entertain opinions very different to what they would have formed, if the story had been told in a plain and simple manner. Two architects  
having

having offered themselves as candidates to erect a public building at Athens, the one described in a florid and ostentatious manner, all the parts of the building, and with what ornaments he would complete it; when he had finished, the other only said, "My lords, what this man has said, I will do." He was elected.

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*Injuriae spretae exolescunt, si irascaris  
agnitæ videntur.*

Injuries that are slighted and suffered to pass unnoticed, are soon forgotten; by resenting them, unless you are able to punish the aggressor, you acknowledge yourself to be hurt, and so afford a triumph to the person who gave the affront. "Deridet, sed non derideor," he laugheth, but I am not laughed at. "The wise man passeth by an injury, but anger resteth in the bosom of a fool.

---

*Omnes sibi melius esse malunt quam alteri.*

We all of us wish better to ourselves than to others. Though a friend is said to be another

ther self, yet what affects our own safety, is doubtless to be attended to before the concerns of any other person, for “proximus egomet mihi,” I am my own nearest relation; and “Charity begins at home.” “Tunica pallio propior est.” “Near is my shirt,” we say, “but nearer is my skin.” To the same purport, and nearly in the same words are, “Ma chemise m’est plus proche que ma robe.” Fr. “Tocca piu la camisa ch’ il gippone.” It. “Mas cerca esta la camisa, que el sayo,” that is, my shirt is nearer than my coat.

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*Extra Telorum Jactum.*

Beyond bow-shot, or the reach of darts. “Out of harm’s way.” “Out of debt, out of danger.” Be concerned in no disputes, and neither say nor do any thing of which an advantage may be taken, is the direction of prudence; but from the mixed nature of human affairs, not to be completely followed, but by those who live only for themselves. Let those, however, who neglect this caution be sure that they have resolution enough to bear,

or strength sufficient to overcome the difficulties they may have brought upon themselves by their imprudence. Socrates being asked, who was the wisest man, answered " he who offends the least."

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*Non cuius homini contingit adire Corinthum.*

It is not the fortune of every man to be able to go to Corinth. This city, from its commerce, and from the great concourse of strangers accustomed to visit it, became the most wealthy, and in time, the most voluptuous city in the world; it was also celebrated for its numerous and splendid temples, baths, theatres, and other exquisitely rich and beautiful public buildings, and unfortunately not less so for its debaucheries. It was, therefore, only suitable to the circumstances of the rich to visit a place so dissipated and expensive. Corinth gave its name to the fourth order of architecture, which was invented and first employed in the public buildings there, and to a metallic composition, Corinthian brass, which was very beautiful and durable,

but

but of which there are no vestiges remaining. The proverb may be aptly used to deter persons from entering on pursuits, or engaging in projects much beyond their faculties or powers to carry into execution.

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*Fenestram, vel Januam aperire,*

May be said when any one has incautiously given information which may be turned to the disadvantage of themselves or their friends. Do you see what consequences may follow, what mischief may ensue? you have opened a door to a thousand evils.

---

*Ovem Lupo commisisti.*

“Entregar las ovejas al lobo,” you have trusted the sheep to the care of the wolf, the geese to the keeping of the fox. This may be said of a parent who has left his children in the hands of rapacious guardians, who will fleece them of their property, not husband and preserve it: a misfortune which happened to Erasmus. When in conversation we have dis-

closed any thing to those who should not have known it, and who will be enabled to injure persons whom they wish to oppress; it may be said, you have now put him in the power of his enemy; “you have given the wolf the weather to keep.”

---

*Nulla Dies sine Linea.*

No day without a line, was the advice and the practice of Apelles. No one must expect to be perfect in any art, without incessant care and diligence; therefore,

“Nulla dies abeat, quin linea ducta supersit,” no day should be suffered to pass, without leaving some memorial of itself. “Diem perdidit,” “I have lost a day,” was the exclamation of the Emperor Titus, finding, on a review of what had been performed, that he had relieved no distressed person, nor done any act deserving recollection in the course of the day.

---

*Manibus, Pedibusque.*

With the utmost exertion of our hands and  
feet,

feet, or "with tooth and nail," as we say. "*Nervis omnibus*," "straining every nerve," exerting our utmost power or ability to effect the purpose; "*Remis velisque*," pushing it on with oars and sails; "*Omnem movere lapidem*," "leaving no stone unturned," to discover what we are in search of, are forms of speech used by the Romans, which have been adopted by us, and are therefore here admitted; as may be also "*Toto pectore*," with our whole soul, loving or hating any one. These are all, and indeed many more similar expressions, treated of by Erasmus as distinct proverbs; but it was thought to be better to bring them together here, in this manner.

It may not be amiss, once for all, to observe, that I have not confined myself to the sense given by Erasmus to many of the adages. As I have frequently passed over very long disquisitions, when they appeared to me not suitable to the present state of literature, or of the times; so on the other hand, I have sometimes expatiated largely, where he has given the exposition in two or three lines. Another considerable difference is, that here are intro-

duced many corresponding adages, in the French, Italian, Spanish, and English languages, none of which are to be found in his book. It is singular, Jortin remarks, that though Erasmus spent a large part of his time in France, Italy, and England, it does not appear that he was ever able to converse in any of those languages; or perhaps to read the productions of any of the writers in those countries, excepting such as were written in Latin; which, as a language in general use, appears to have been adopted by most of the literati down to his time; excepting perhaps by the Italians, whose language had attained a higher degree of polish and perfection than any of the others.

---

*Sub omni Lapide Scorpius dormit.*

We should believe that under every stone a scorpion may be lodged, which seems to be the sense of the adage; and it is intended to admonish us in all business to act with deliberation and caution, that we may not involve ourselves

ourselves in troubles and dangers; particularly we should set a guard over our tongues and not be too communicative, lest we should instruct others in any plans we may have formed for the advancement of our affairs, who may thence be enabled to become our rivals, and prevent the completion of our designs: or by speaking too freely of the concerns of others excite enmities which may be productive of consequences still more mischievous. “*Volto sciolto*,” the Italians say, “*i pensieri stretti*,” be free and open in your countenance and address, but cautious and reserved in your communications. There are many other similar cautions; “*Latet anguis in herba*,” there is a snake in the grass, take care how you tread. “*Debaxo de la miel, ay hiel*,” under the honey you may find gall. “*Paredes tien oydos* :” and “*tras pared, ni tras seto, no digas tu secreto*.” “Walls have ears,” be cautious what you say; and “little pitchers have long ears.” Children, even when playing about you, are often more attentive to what you are saying, than to their own amusement. “*Dizen los ninos en el solejar, lo que oyen a sus pa-*

dres en el hogar," they tell when abroad, what they hear their parents saying by the fireside.

In the countries where scorpions breed, they are frequently found lying under stones, as worms are in this country; any one therefore incautiously removing a stone, under which one of these venomous reptiles may happen to lie, will be in danger of being stung by the enraged animal, whence the proverb.

---

*Asinum sub fræno currere doces.*

Teaching an ass to obey the rein, which the ancients thought to be nearly as difficult as "to wash a black-a-moor white," or to do any other impossible thing, "Labour in vain." Though I think it is not now found to be so difficult, and those animals are made to serve for many useful purposes. The adage is used by Horace, and with much elegance, in his first Satire.

"At si cognatos nullo natura labore  
Quos tibi dat, retinere velis, servareque amicos;  
Infelix operam perdas; ut si quis asellum  
In campo doceat parentem currere frænis."

But if you expect to obtain the affection of  
your

your relations, or to preserve the esteem of your friends, without making any return for their kindness, you will find yourself, wretch that you are, miserably deceived, as he would be, who should attempt to teach an ass to be obedient to the rein.

---

*Annosam Arborem transplantare.*

Persons quitting a business or profession in which they have been long engaged, and had been successful, and attempting some new employment, are as little likely to succeed, as a tree is to flourish, when removed from the soil in which it had been long fixed.

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*Aranearum Telas texere.*

Weaving of cobwebs, which persons are said to do, who waste their time and money in frivolous pursuits; in procuring what will be of no use when obtained; in collecting butterflies, cockle-shells, &c. "et stultus labor est ineptiarum," and such like fooleries. Laws also, which by the great are easily evaded,

evaded, and which seem only made to entrap the poor, are, by common consent, called cob-web contrivances. They were so called by Anarcharsis—"They catch," he said, "small flies, but wasps and hornets break them with impunity."

"Hence little villains oft submit to fate,  
That great ones may enjoy the world in state."

---

*Sat pulchra, si sat bona.*

"Fair enough, if good enough," for "handsome is, who handsome does," and "sat cito si sat bene," "soon enough, if well enough," are proverbs of all ages, and all countries, and need no explanation. "*Hermosa es por cierto, la que es buena de su cuerpo,*" the woman who is modest is sufficiently handsome.

---

*Harenæ mandas Semina. In Aqua vel in Saxi  
simentem facis.*

Sowing your grain among stones, where they cannot take root, in the water, or on sand.

sand. “ In aqua scribis, in harena ædificas,” writing on water, or building on sand, with many others, are phrases used by the Romans, and are applicable to persons bestowing much labour in effecting what is impossible to be done, or heaping favours upon an ungrateful person, from whom no return can be expected. “ Can the Æthiopian change his skin, or the leopard his spots ?”

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*Laterem lavas.*

It is like washing bricks, which the more you scour them, the more muddy they become: meaning bricks made of clay, and not burnt, but dried in the sun; such as were used in the East, and probably are so now, or “ Laver la tête d’un âne,” by which the French designate such unavailing attempts. The proverb may also be applied to persons, endeavouring by fictitious ornaments to make any thing appear more beautiful and valuable than it is, or by rhetorical flourishes to give a false colour to any action.

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*Surdo canis.*

You are preaching to the deaf; to prepossessed and prejudiced ears; to persons so besotted and addicted to their vices, that they will not listen to you, though your advice be most suitable to them, and such as they cannot reject, but to their manifest disadvantage. "They are like to the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely." As the following narrative seems to give an ingenious explanation of this passage in the Psalms, it is here added. "There is a kind of snake in India," Mr. Forbes says, in his *Oriental Memoirs*, lately published, "which is called the dancing snake. They are carried in baskets throughout Hindostan, and procure a maintenance for a set of people, who play a few simple notes on the flute, with which the snakes seem much delighted, and keep time by a graceful motion of the head, erecting about half their length from the ground, and following the music with gentle curves, like the undulating lines of a swan's neck. It is a well attested fact, that when a house is infested

fested with these snakes, and some others of the coluber genus, which destroy poultry, and small domestic animals, as also by the larger serpents of the boa tribe, the musicians are sent for, who, by playing on a flageolet, find out their hiding places, and charm them to destruction; for no sooner do the snakes hear the music, than they come from their retreat, and are easily taken. I imagine," Mr. Forbes says, "that these musical snakes were known in Palestine, from the Psalmist comparing the ungodly to 'the deaf adder, which stoppeth her ears, and refuseth to hear the voice of the charmer, charm he never so wisely.' When the music ceaseth, the snakes appear motionless, but if not immediately covered up in the basket, the spectators are liable to fatal accidents. Among my drawings is that of a cobra de capello, which danced for an hour on the table, while I painted it, during which I frequently handled it, to observe the beauty of the spots, and especially the spectacles on the hood, not doubting but that its venomous fangs had been previously extracted. But the next morning I was informed by my servant,

that

that while purchasing some fruit, he observed the man who had been with me the preceding evening, entertaining the country people, who were sitting on the ground around him, with his dancing snakes, when the animal that I had so often handled, darted suddenly at the throat of a young woman, and inflicted a wound, of which she died in about half an hour."

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*Delphinum natare doces, vel Aquilam volare.*

Affecting to give information to persons on subjects they are better acquainted with than ourselves, is like teaching birds to fly, or fishes to swim.

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*Multa cadunt inter Calicem, supremaque Labra.*

" Entre la bouche, et le verre,  
Le vin souvent tombe à terre."

" Many things happen between the cup and the lip," was the saying of a servant to his master, whom he saw anxiously tending a vine, from which he promised himself an abundant produce of excellent liquor, of which, however,

however, he was not permitted to partake; for, at the moment he was about to taste the wine, the reward, as he thought, of his labour, he was told that a boar had broke into his vineyard, and was destroying his trees; running hastily to drive away the beast, it turned upon him, and killed him. We are hence taught, not to be too sanguine in our hopes of success, even in our best concerted projects, it too often happening that they fail in producing the intended advantages. “De la mano a la boca, se pierde la sopa,” is the same sentiment in Spanish. The adage may also be explained, as admonishing us “to take time by the forelock,” that is, not to let a present opportunity, or advantage, to pass by, a similar one may not again occur. “Strike, therefore, while the iron is hot,” and

“ He that will not when he may,  
When he will he shall have nay.”

---

*Incidis in Scyllam, cupiens vitare Charybdim.*

Attempting to escape the rocks of Scylla, we are ingulphed in the whirlpool of Charybdis.

rybdis. The two opposite coasts of the strait dividing Sicily and Italy, were anciently called by these names, and as they were steep and rocky, they appeared so formidable, and perhaps occasioned so many ships to be wrecked, that Homer makes Ulysses describe them as two terrible monsters, that stood ready to destroy any vessels that came within their reach. All possible endeavours were therefore used by mariners, to keep their ships in the middle of the strait. The proverb is applied to persons who, attempting to avoid one evil, fall into another more grievous and insupportable ; who, attempting to rescue a part of their property which they see in danger, lose both their property and their lives. “ It is falling,” we say, “ out of the fryingpan into the fire,” in which form the proverb has been adopted by the French, the Italians, and the Spanish. “ Sauter de la poile, et se jetter dans les braises.” “ Cader d’alla padèlla nelle bragie.” “ Saltar de la sarten, y caer en las brasas,” but of two evils we should choose the least. “ Meglio é dar la lana, che la pecora,” better lose the wool than the sheep.

The adage is used by Philip Gualtier, a Flemish writer of the thirteenth century, in a poem celebrating the conquests of Alexander the Great. The lines are an apostrophe, addressed to Darius, who, flying from Alexander, fell into the hands of Bessus, one of his generals.

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“Quo tendis inertem,  
 Rex periture, fugam ? nescis, heu, perdit ! nescis  
 Quem fugias ; hostes incurris, dum fugis hostem.  
 Incidis in Scyllam, cupiens vitare Charybdim.”

*Menagiana, vol. 3. p. 130.*

Whither, O unfortunate prince, do you bend your unavailing flight ? you know not, alas, from whom you are flying ; attempting to avoid one enemy, you fall into the hands of another, more savage and destructive. Endeavouring to escape Charybdis, you are wrecked on the rocks of Scylla.

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*Flamma Fumo est proxima.*

If there were no fire, there could be no smoke. “Common fame is seldom to blame.” All that we have heard may not be true, but so much could not have been said, if there

were no foundation. We should avoid the first approach to vice, or danger; though small at first, it may increase to an alarming magnitude. The smoke may soon be succeeded by flame. He who would keep his morals untainted, must not associate familiarly with the debauched and wicked.

“ Vice is a monster of such frightful mien,  
As to be hated needs but to be seen;  
But seen too oft, familiar with her face,  
We first admire, next pity, then embrace.”

The fox, when he first saw a lion, ran from him in great terror, but meeting one a second, and then a third time, he had courage enough to approach, and salute him. The Spaniards and the French use the proverb somewhat differently. “*Cérca le anda el humo, tras la llama,*” and “*Il n’y a point de feu sans fumée,*” where there is fire, there will be some smoke; that is, where any foul action has been committed, it will by some outlet or other escape, and become known, “Murder will out,” we say.

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*Paupertas Sapientiam sortita est,*

*“ La Poverta é la Madre delle Invenxione,”*

*“ Necessity is the Mother of Invention.”*

“Magister artis ingeniique largitor venter,” venter, or the stomach, is the master of all art, and bestower of genius and invention. “Hunger,” we therefore say, “will break through stone walls.” “The stomach,” Rabelais says, “only speaks by signs, but those signs are more readily obeyed by every one, than the statutes of senates, or the commands of monarchs.” To answer is useless, for “El vientre ayuno, no oye ninguno,” “the stomach has no ears.”

Persons who have no property but what is procured by their industry, on which they may subsist, will endeavour more diligently to improve their understandings, than those who, being amply endowed, find every thing provided to their hands, without labour. “Crosses are ladders that do lead to heaven.” Consonant to which the French say, “Vent au visage rend un homme sage,” wind in a man’s face, that is, adversity, or trouble, makes

him wise; and, “a pobreza no ay verguença,” poverty has no shame, that is, want makes men bold, and to descend to means, for their subsistence, which, in better circumstances, they would be ashamed to have recourse to. This, more than all other considerations, should induce every one “Messe tenus propria vivere,” to live within their means, “to let their purse be their master.”

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*Bis Pueri Senes.*

Ancient persons are twice children, or as we say, “Once a man, and twice a child.” Age ordinarily induces a degree of imbecility, both in the mind and body, resembling childhood. Persons in a very advanced age become feeble and impotent, their legs tremble, obliging them to support themselves with a stick; their hands shake, so that they are unable to cut their food, and at length of even carrying it to their mouths. They become toothless, and are obliged, like children, to be fed with spoon-meats; their eyes become weak, incapacitating them from reading, and their organs  
of

of hearing dull and obtuse, so that they can no longer take a part in conversation. These two sources of information being cut off, the mind, no longer solicited by the surrounding objects, or excited by the acquisition of new materials, becomes languid and inert; the traces of the knowledge it had acquired, become faint, and are at length nearly obliterated, and thus is induced a complete second childhood, "and mere oblivion, sans teeth, sans eyes, sans taste, sans every thing."

"Ubi jam validis quassatum est viribus ævi  
Corpus, et obtusis ceciderunt viribus artus,  
Claudicat ingenium, delirat linguaque mensque."

LUCRET. *Lib. III. lin. 452.*

"When age prevails,  
And the quick vigour of each member fails,  
The mind's brisk powers decrease, and waste apace,  
And grave and reverend folly takes the place."

*Trans. by CREECH.*

### *Crambe bis posita, Mors.*

By frequent repetition, even the most pleasant and agreeable story tires, and at length nauseates, as do also the most favourite viands. The particular plant called Crambe by the

ancients is not now known. It was thought to have the power of preventing the inebriating effects of wine, and hence we are told, a portion of it, previously baked, was usually taken by the Ægyptians, and some other nations, before sitting down to their tables, that they might indulge more freely in drinking; but twice baked, or too often taken, it excited nausea and disgust, whence the proverb.

“Occidit miseros crambe repetita magistros.”—JUVENAL;

To hear the same lesson, so oft repeated, is the death of us poor masters.

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*Manum de tabulá.*

Desist, leave off correcting and amending, “Nimia cura deterit magis quam emendat,” too much care may injure instead of improving your work. “You should therefore let well alone.” Apelles, seeing Protogenes with too much care and anxiety, labouring to give a complete finishing to a picture, which he had already made extremely beautiful, fearful lest by such frequent touching, and retouching,  
he

he should diminish, instead of heightening its value, cried out “manum de tabulâ.” The adage is of extensive application, being referable to every kind of work, among others, to this of explaining proverbs, which too much labour, instead of elucidating, may render obscure.

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*Veterem Injuriam ferendo, invitas novam.*

By quietly bearing, and putting up with one affront, we often lay ourselves open to fresh insults. Though humanity and tenderness towards our neighbours and associates, and a disposition to overlook slight offences, is highly commendable, and is becoming the frailty of our nature; yet too great facility in this point, is not only improper, but may in the end be highly injurious, even to the parties whose offence we have overlooked. Æsop has given us in one of his fables a story, which may serve to illustrate this adage. “A boy out of idleness and wantonness, throwing stones at, and otherwise insulting him, he had recourse, at first,” he says, “to intreaties

to induce him to desist: these failing, he gave him a small piece of money, all, he told the boy, he could spare; at the same time he shewed him a more wealthy person, who was coming that way, and advised him to throw stones at him, from whom he might expect a much larger reward. The boy followed his advice, but the rich man, instead of intreating, or bribing him to desist, ordered his servants to take him before a magistrate, by whom he was severely punished." Socrates, indeed, seemed to be of a different opinion, when he said, "If an ass kicks me, shall I strike him again?" but this forbearance must not be carried too far, for, according to the Italian proverb, "*Che pecora si fa, il lupo la mangia,*" and the French, "*Qui se fait brebis, le loup le mange,*" that is, he that makes himself a sheep, shall be eaten by the wolf. If a strange dog, going along the street, claps his tail between his legs, and runs away, every cur will snap at him; but, if he turns upon them, and gives a counter snarl, they will let him go on without further molestation.

*Ansam quærere.*

Seeking a handle or opportunity for breaking an agreement into which any one may have improvidently entered, or an occasion for quarrelling; and to persons of a litigious disposition, very trifling causes will afford handle sufficient for the purpose. The phrase is used by us in as many ways, as it was formerly among the Romans. You know the temper of the man, be careful that you give him no handle, no ground for cavilling, though that may be difficult, as a man so disposed, will make a handle of any thing. "When we have determined to beat a dog, the first hedge we come to will furnish us with a stick for the purpose."

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*Oleum et operam perdere.*

Losing both oil and labour, which those were said to do, who had employed much time, labour, study, and expense, in endeavouring to attain an object, without being able to effect their purpose. Those who contended at the public games among the ancients,

cients, were used to anoint their limbs with oil, previous to their entering on the contest ; if they were conquered therefore they lost both oil and labour ; as those did who failed in the acquisition of knowledge, their researches being principally carried on by the light of a lamp ; whence the adage, which the following story may serve further to illustrate : “ A man having a suit at law, sent to the judge as a present a vessel of oil ; his antagonist, that he might be even with him, sent a well fattened pig, which turned the scale in his favour and gained him the cause : the first man complaining and reminding the judge of the present he had sent him ; true, said the judge, but a great hog burst into the room and overturned the vessel, and so both the oil and labour were lost.”

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*Mortuum flagellas.*

It is flogging a dead man, or one who regards your censures as little as do the dead, may be said to any one reproving a person  
who

who is incorrigibly wicked, and who has lost all sense of shame or decency : or by persons charged with the commission of crimes of which they know themselves to be innocent.

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*Nocumentum, Documentum.*

“ Trouble teaches.” Adopted probably for its jingle, like “ harm watch, harm catch ;” and many more in our language, and like them containing an useful precept. The sense is, that it is the part of wisdom or prudence to profit by our mischances: those who have been plundered by servants or defrauded by bad customers, become more cautious in securing their property, and in inquiring more diligently into the character of the persons to whom they give credit, that they are not wasteful and extravagant spendthrifts, inattentive to business, or persons of depraved morals. A merchant who had suffered much in this way determined at length that he would give no credit, he therefore put out a sign representing a fire in which were a number of account books

books burning; when any one wanted credit, he told them it was impossible he could give it, his books being burnt. Trouble also and distress leads us to reflect upon our past conduct, and to reform what is amiss. “*Periissem nisi periissem*,” if I had not suffered, I had been undone. “If thou be in woe, sorrow, want, pain, or distress, remember that God chastiseth them whom he loveth, and that they that sow in tears shall reap in joy. As the furnace proveth the potter’s vessel, so doth trouble and vexation try men’s thoughts.” “*Ecce spectaculum Deo dignum, vir fortis mala fortuna compositus*,” behold a spectacle worthy of God, a good man contending with adversity.

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*Nuces relinquere.*

Abandon or throw away your nuts: that is, leave off childish amusements, and addict yourself to employments that are more manly and better suited to your age and present situation in life. The adage is said to be derived from

from the bridegroom scattering nuts when leading his spouse to the temple; intimating that he now purposed to give up boyish sports, among which playing with nuts, was not unfrequent. Those who did not do so, were said “redire ad nuces,” or “nuces repetere,” to return to their playthings, to become children again.

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*Davus sum, non Œdipus.*

I am Davus, not Œdipus; that is, I am a man of plain understanding and no conjuror, or wizzard, may be said to persons speaking enigmatically or more finely than the subject requires: or whom we do not wish to understand, or would oblige to be more explicit than they are inclined or intend to be. Œdipus was famed, we are told, for expounding the riddle of the Sphinx, which no one before him had been able to explain.

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*Ex Harenâ Funiculum nectis.*

It is like making a rope of sand; labouring  
to

to do what can by no art be effected ; this may be said to persons bringing together in the way of argument, things not having the least coherence or connection. It is like attempting “jungere vulpes,” to yoke foxes; or “mulgere hircum,” to milk a he-goat.

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*Latum Unguem.*

There's not the breadth of a nail, or of a straw, or of a hair, of difference between them, and yet even for that trifle, they keep up the contention and with no small degree of acrimony.

“ But in the way of bargain, mark ye me,  
I'll cavil on the ninth part of a hair!”—*Henry IV.*

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*Non tam Ovum Ovo simile.*

He is as like his brother as one egg is to another. The Latins have numerous adages of this kind, consisting of a simple comparison : it was thought right to transplant a few of them here, particularly such as have correspondent phrases in our language.

*Magis*

*Magis mutus quam Pisces.*

“ Muët comme un poisson,” as mute as a fish. The opposite to this is

*Turtura loquacior.*

More loquacious than the turtle-dove. We say, perhaps more pertinently, to great chatterers, “ you prate like a parrot or a magpye,” which are still more famed for garrulity, than the turtle-dove, “ Quæ tamen, non ore tantum, sed etiam postica corporis parte clamare fertur.”

*Ollæ Amicitia.*

Friends to the table. Persons attached to the fortune, not to the beauty or dispositions of their mistresses or friends, were so called.

“ Te putat ille suæ captum nidore culinæ,  
Nec malè conjectat.”—JUVENAL.

He thinks you are more attracted by the smell of his kitchen, than by affection to his person or regard to his interest, and is not mistaken. “ Fervet olla, vivit amicitia,” for such friendship

ship only lasts while the pot continues to boil.

“Amigo del buen tiempo, mudase con el viento,” those who are only friends to your good fortune, change with the wind. Young men of fortune have abundance of such friends, who are very ready in assisting to disburthen them of their wealth; when that is effected, they become more shy in their attendance, and at length leave them to reflect at their leisure on the folly of their conduct.

“If Fortune wrap thee warm,  
Then friends about thee swarm,  
Like bees about a honey-pot :  
But, if dame Fortune frown,  
And cast thee fairly down,  
By Jove thou may'st lie there and rot.”

Nat Lee is said to have diverted himself with singing this song when in Bethlehem. The sentiment is not ill expressed by our homely proverb, “no longer pipe, no longer dance.”

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*Multa novit Vulpes, sed Felis unum magnum.*

A fox bragging of the number of tricks  
and

and shifts he occasionally used to escape the hounds, a cat that was present, observed that she had but one, which was to climb up the nearest tree or building, and that being completely effectual was of more value than all the stratagems of the fox, which did not always preserve him from the huntsmen. The proverb teaches that it is better to rely on the advice of one sensible friend, than to have recourse to many whose contrary and discordant opinions would be more likely to perplex and confound, than to teach us how to escape from our difficulties. When also we would convince or persuade, it is better ordinarily to depend on one powerful argument, than to use a variety of petty ones; as "too many cooks," are said, to "spoil the broth." Against this tenet, however, we have several apothegms equally accredited, as "*vis unita fortior*," the united power of many agents is stronger than that of one; which is probably as true applied to the understanding as to bodily strength; so "*quæ non prosunt singula, juncta juvant*," though each argument may be individually weak, yet a number of

I

them

them made to bear upon the same point may be successful. Solomon tells us also, that "in the multitude of counsel there is safety."

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*Ars varia Vulpi, ast una Echino maxima.*

The hedge-hog, for so Erasmus understands it, though the echinus is properly a marine animal, escapes its enemies by rolling itself up in the form of a ball, covered with sharp spines or thorns which they dare not take hold of. The adage admits the same explanation as the last.

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*Auribus Lupum teneo.*

I have taken a wolf by the ears, whom I can with difficulty hold, and dare not let go lest he tear me in pieces. It may be said when any one has so entangled himself in a business, that he can neither go on with it satisfactorily, nor give it up without suffering considerable damage: or by one engaged

to a mistress, whom he is afraid to marry on account of her ill-humour, and from the violence of his affection he is incapable of leaving. Macbeth, after the murder of Banquo, and before he had given himself to the unlawful commerce with supernatural agents, says,

“ I am in blood

Stept in so far, that should I wade no more,

Returning were as tedious as go o’er.”

To the same mode of reasoning we owe half the robberies and murders that are committed every year. Martial’s description of a captious but extremely agreeable character may serve as a further illustration of this adage :

“ Difficilis, facilis, jucundus, acerbus es idem,

Nec tecum possum vivere, nec sine te.”

which has thus been translated,

“ In all thy humours whether grave or mellow,

Thou’rt such a touchy, testy, pleasant fellow,

Hast so much wit, and mirth, and spleen about thee,

That there’s no living with thee nor without thee.”

Those who go to law may be said to hold a wolf by the ears, or they are like sheep taking shelter under a hedge of thorns, whence they will not escape without losing the half of their

fleeces. Formerly a large estate was conveyed away by a piece of parchment that would not hold twenty short lines, which is now hardly done with twenty skins. This multiplying of words is pretended to be done for greater security, but has the contrary effect, “certa sunt paucis,” certainty, or freedom from doubt is found where there are fewest words.

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*Ne Hercules quidem adversus duos.*

Even Hercules could not contend successfully against two, equally strong as himself. “Two to one are odds at football,” may be said by any one who has been censured for not doing what, circumstanced as he was, it was impossible he should perform. The adage may with equal propriety be applied to the exertions of the mind; where much has been done well, small errors should not be censured with asperity. A great philosopher should not be expected to be also a poet, or a man skilled in one art, to be equally expert in another. The same sentiment is contained in

*Unus*

*Unus Vir, nullus Vir.*

From one man unaided by advice, or other assistance, no great exertion, or the performance of no very difficult, or intricate business should be expected. “Two heads are better than one, or why do folks marry?”

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*Nihil ad Versum.*

This is not to the purpose, said when a person, attempting to explain any thing, wanders from the subject, which he leaves more perplexed than when he began. The adage is supposed to have taken its rise from the performers on the stage attempting to represent, by gesticulation, the sense of the part recited, in the manner, perhaps, of our pantomime. Failing in the attempt, this adage, “*Nihil ad versum*,” was applied; intimating that the action did not correspond with the sense, or meaning of the verse. Or it may refer to the oracles, which were not unfrequently delivered in verse, when the event was not consonant to the prediction.

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*Nihil ad Fides,*

Was used to be applied to persons, whose manners and conversation, or whose precepts and mode of living were not consistent, and who, not very gracefully, tell us, "We should do as they say, not as they do."

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*Asinus in Unguento,*

May be said of a clown living in the midst of delicacies he knows not how to use or enjoy ; or affecting the company of men of letters, whose conversation he is incapable of understanding. Such things suiting him as ill as perfumes do an ass. "No es la miel para la boca del asno," honey is not fit for the mouth of an ass. "Chantez à l'âne, il vous fera des pets."

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*Asinus inter Simias.*

The ass has fallen into the company of apes, was said when a man of mild and easy manners, and of weak understanding, was seen associating with petulant and illnatured persons,

persons, who insulted, and turned him to ridicule. Such wanton petulance is well re-  
proved by the following :

“ Set not thy foot to make the blind to fall,  
Nor wilfully offend thy weaker brother ;  
Nor wound the dead with the tongue’s bitter gall,  
Neither rejoice thou in the fall of other.”

Of the same kind is “*Noctua inter cornices*,” the owl is among ravens, there being the same dissimilarity between them, as between the ass and the ape.

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*Alii sementem faciunt, alii metent.*

One man labours and another reaps the profit, or one man commits the crime but another suffers the punishment. “*Il bat le buisson sans prendre l’oisillon.*” “One man beats the bush, and another catches the bird.” This proverb was used, we are told, by Henry the Fifth, at the siege of Orleans. When the citizens would have delivered the town to the Duke of Burgundy, who was in the English camp, the king said, “Shall I beat the bush, and another take the bird?” no such matter.

These words did so offend the Duke of Burgundy, that he made a peace with the French, and withdrew his force from the English. "Uno levanta la caza, y otro la mata," one man starts the game, and another kills it.

---

*Aliam quercum excute.*

Go shake some other tree, you have reaped sufficient profit, or taken fruit enough from this. The adage may be used by persons who have been liberal in assisting any one who still continues to solicit them; Go to some other friend, I have done my part. It may also be used in the way of admonishing any one to cease exerting himself in any course or business from which he has already gained all the advantage it is likely to produce, or to change or dismiss an instructor from whom he has learned all that he is capable of teaching.

In the early ages of the world, when acorns formed a material part of our sustenance, there were persons who made it their business to collect them. When one of these was seen  
looking

looking up to a tree, those who observed him would say, “*Aliam quercum excute,*” go to some other tree, this has been stripped before, which being often repeated, came at length to be used as a proverb.

Pliny tells us that even in his time, many nations made the acorn a part of their diet, not having been instructed in the method of cultivating wheat, or other grain, and Erasmus says that acorns were considered by the Spaniards as a dainty, and were served up as a part of the dessert, in which manner we find them introduced by the goatherds in *Don Quixote*.

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*Fucum facere.*

“Hazer lo blanco negro, y lo negro blanco.”

To make white black, and black white.

To deceive with false pretences, or to misrepresent any matter, and make it appear different to what it is, was called painting or discolouring the subject; and as a species of fucus was anciently used as a dye, persons so disguising what they treated of, were said “*fucum facere,*” to give a false colour to it. The phrase was also applied to women painting

ing

ing their faces, and making themselves more fair than nature intended them, whence we learn that this practice was as usual and fashionable among the Greeks and Romans, as it is now among our own fair countrywomen. “Visage fardé” among the French means a painted, dissembled, or false countenance.

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*Album Calculum addere.*

To approve, to put in a white stone. In popular assemblies among the ancients, the persons who had a right to vote, had a white and a black stone given them. If they agreed to the proposition, or absolved the person accused of any crime, they put the white stone into the urn; if they disapproved of the proposal, or thought the person accused guilty, the black one. Hence it is now usual to say, when a person who has been proposed as a member of any of our societies, is rejected, that “he was black balled,” though, as it often happens, neither black nor white balls were used in the ballot.

“ Mos erat antiquis niveis atrisque capillis,  
His damnare reos, illis absolvere culpâ.” OVID.

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*Cretâ vel Carbone notare.*

To make a white or a black line, with chalk, or with charcoal, against the name of any one, was in like manner used to denote approbation, or disapproval of his conduct. Persius, addressing his friend Plotius Macrinus on his birthday, says,

“ Hunc, Macrine, diem numera meliore capillo,  
Qui tibi labentes apponit candido annos.”

“ Let this auspicious morning be expressed,  
With a white stone, distinguished from the rest ;  
White as thy fame, and as thy honor clear ;  
And let new joys attend on thy new added year.”

---

*Stylum vertere.*

To change or correct the style or language. The ancients used tables covered with a coat of wax, on which they wrote with a style, a piece of iron, sharp, or pointed at the end, with which they made the letters, and blunt or flat  
at

at the other end, which they used for obliterating, or rubbing out what they had written, either when they purposed making any alteration, or to employ the table for other writings. By a good or bad style, they meant therefore at first, simply to denote the quality of the instrument with which they wrote. The term was afterwards applied metaphorically to the language, in which sense it is now used.

The reader may not be displeased, as not alien to the subject, at seeing the following short account of the different substances that were employed for writing on, before the art of making paper from linen rags was discovered. Among the earliest we find tables of wood made smooth, and covered with wax, as has been noted above. But as what was written on wax might easily be defaced, leaves of the papyrus, a species of flag, which grew in great abundance in the marshes of Egypt, were dried, and by a particular process prepared for the purpose. On these the letters were engraved with an instrument similar to that made use of to write on wax. Leaves so prepared

prepared were called charta, from a city of Tyre of that name, near which they were also found. Though the practice of using the papyrus has been discontinued for many ages, yet the terms folia leaves, and charta paper, derived from it, are still retained. As in writing a treatise, a great number of these leaves were required, they were connected, and kept together by making a hole, and passing a string through each of them. With the same string, passed several times around them, they were confined to prevent their separating, and being injured or lost, when no one was reading, or using them, and thence, Pancirollus thinks, a bundle of them obtained the name of volumen, or a volume. Another article used for the purpose, was the inner bark of certain trees. This was prepared by beating it, and then incorporating it with a solution of gum arabic. As the inner bark of trees is called liber, the volumes, or books, were thence called libri, a name they still retain. Vellum, the last substance to be mentioned, is said to owe its origin to the following circumstance: Eumenes, king of Pergamus,

gamus, being desirous of forming a library, that should equal or exceed in number of volumes, the famed library at Alexandria, Ptolemy, with a view of rendering his design abortive, prohibited the exportation of the papyrus. This exciting the industry of some artists in the court of Eumenes, they contrived a method of preparing the skins of sheep for the purpose, and it was called vellum, from vellus a skin, and parchment, from Pergamus, the place where the art of preparing it was discovered, or if not discovered, it was there improved, and first brought into general use.

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*Umbram suam metuere.*

He is afraid of his own shadow, said of persons who are so childishly timid, that they cannot be prevailed on to undertake the easiest, and most obviously useful business, fearing lest it should fail. To such subjects, and to such as live in a state of constant alarm, fearing almost impossible accidents, the following is also applicable.

*Quid*

*Quid si Cælum ruat !*

What if the sky should fall ! “ When the sky falls,” we say jocularly, “ then we may catch larks.”

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*Funem abrumpere, nimium tendendo.*

The chord stretched too tight will break, and the mind kept too long, and too intensely meditating on one subject, loses its spring and becomes feeble.

“ Citò rumpas arcum, semper si tensum habueris,  
At si laxaris, cum voles, utilis erit.”

The mind must be occasionally relieved from its studies by amusement, to enable it to recover its strength, and render it fit for further exertion. The adage also admonishes, that we should not make too frequent application for assistance, to persons of liberal dispositions, who have already done as much as was convenient, or proper, that “ we should not spur a willing horse.”

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*Quicquid in Buccam, vel in Linguam venerit,  
offundere.*

“ He says whatever comes uppermost,” or into his mind, but, “ habla la boca, con qua paga la coca,” “ the tongue speaks at the head’s cost.” This is said of careless and inconsiderate persons, who think they shew their bravery by saying whatever they please, regardless whom they may offend ; but the Spaniard again says, “ hablar sin pensar, es tirar sin encargar,” “ speaking without thinking, is shooting without taking aim,” and he who says all he has a mind to say, must expect to be told what he has no mind to hear. In a more honorable way, the adage applies to persons of integrity, who are ingenuous, and open, and in all concerns of business, will speak the truth. But even from such it is not always well received.

“ Whoever speaks with plain sincerity,  
Is eyed by Fortune with a look askant ;  
While some low fawning sycophant  
Wears every day a new attire,  
The friends of verity  
Go naked as the goddess they admire.”

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*Citra Pulverem, vel citra Laborem.*

Obtaining one's end without labour, or meeting with success far beyond our endeavours. The adage was applied to fortunate persons, who were more prosperous than might have been expected from the little care and attention they paid to their business. "*Citra arationem, citraque sementem,*" their lands proving productive, though but little cultivated.

There are men, with whom every scheme or project in which they are engaged succeed, though they are not remarkable either for diligence or capacity. Such men are said, according to a familiar English proverb, "to be born with a silver spoon in their mouths." And "give a man luck," we say, "and throw him into the sea." From the not unfrequent occurrences of such events, arises also the saying, "*E meglio esser fortunato che savio,*" "It is better to be born fortunate than wise;" also, "*Gutta fortunæ præ dolio sapientiæ,*" the sense of which the French give in the following, "*Mieux vaut une once de fortune,*  
K
qu'une

qu'une livre de sagesse," an ounce of good fortune is better than a pound of wisdom. The proverb, "citra pulverem," without dust, seems to have taken its rise from the custom of sprinkling the bodies of wrestlers with dust, having first anointed them with oil. This was done with the view of stopping the pores, to prevent their being exhausted by perspiring too profusely. Antisthenes, one of the speakers in the Dialogue called the Banquet, of Xenophon, says, in allusion to this custom, "he might have as much land, perhaps, as would furnish a sufficiency of dust, to cover the body of a wrestler." Sir Francis Bacon, among his expedients for prolonging life, recommends taking daily small doses of nitre, to retard the circulation of the blood, and anointing the body with oil, to moderate the perspiration. Hist. Vitæ et Mortis.

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*Lydius Lapis, sive Heraclius Lapis.*

A stone so called from Heraclea a city in Lydia, from whence it was brought. It was  
used

used to try pieces of metal, with the view of discovering whether they were gold, or silver, or what portion of those precious metals were contained in them, and the adage may be applied, metaphorically, to persons of acute sense, and sound judgment; who are able to solve difficult, and intricate problems, or questions.

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*Ad Amussim.*

Made exactly by rule; said of any piece of work that is perfectly and correctly finished, or of a literary composition, in which the subject is judiciously and accurately treated.

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*Ad Unguem.*

Perfectly smooth, and polished. The phrase takes its rise from the workmen's passing their nail over a piece of work, to find if any inequalities remain.

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*Incudi reddere.*

Returned to the anvil, may be applied to

any work that is re-considered, and carefully corrected and improved.

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*Indignus qui illi Matellam porrigat.*

This is used where there is a very great difference in the qualities and dispositions of the persons compared, and means, that the one is not fit to take off the shoes, or perform the meanest offices for the other.

“ Dispeream si tu Pyladi præstare matellam,  
Dignus es, aut porcos pascere Pirithoi.”

May I die, if you are worthy to be employed in feeding his hogs, or even in services more sordid and humiliating.

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*Sæpe etiam est Holitor valde opportuna lo-  
quutus.*

Even the opinion of a clown may be attended to with advantage. “Sæpe est etiam sub pallio sordido sapientia,” for wisdom not unfrequently exists under a squalid garment. “Tierra negra buen pan lleva,” black land produces white bread, and “Debaxo de una mala capa, hay buen bebedo,” under an old  
and

and tattered cloak, there may be a good drinker, that is, a man of understanding. The Spaniards say, when an old man, and with them old and wise seem to be synonymous, ceases to drink, he will soon cease to live. "Quando el viejo no puede beber, la huessa le pueden hazer," and "Quixadas sin barbas, no merecen ser honradas," chins without beards deserve no honour, which is only due to age.

Sæpe etiam stultus fuit opportuna loquutus, as Erasmus corrects the adage, that is, Even a fool may frequently give good advice, which means no more, than that as a liar may sometimes speak the truth, so may a fool utter a wise sentence. Rabelais had perhaps an eye to this adage, when he made Panurge take the advice of a fool on the subject of his marriage.

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*Leonem Larva terres.*

Would you frighten a lion with a vizor or mask, may be said to weak and simple persons, attempting by noise and blustering, to terrify and alarm those who are greatly their superiors

in strength and courage. "Do you think I was born in a wood to be scared by an owl?"

"Demens! qui nimbos et non imitabile fulmen,  
Ære, et cornipedum cursu simularat equorum."

Senseless man! who could strive to imitate the storms and inimitable thunder of Jupiter, with the clatter of brazen cymbals, and the tramp of horses.

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*Salem et Mensam ne prætereas.*

You must not neglect those who have been entertained at your table, or with whom you have eaten salt. This being contrary to the laws of hospitality. Salt, from its power of preserving bodies from putrefaction, was thought to have something in it of a divine nature, and was thence adopted as a symbol of perpetuity, and made use of as a mean to conciliate friendship. In Ezra, we read, "we are salted with the salt of the palace," meaning, we are there nourished and supported; and our Saviour calls his disciples "the salt of the earth," sent to preserve it, or to cure men of their corruption. The adage means the same

as "*Ne negligas amicitiae consuetudinem, aut violes jura ejusdem,*" you must not omit the usages, or violate the rights of friendship. The dread which many of our good women feel on overturning a salt-cellar, is doubtless a relict of the veneration in which this substance was anciently held. The ill omen which such an accident portends, is to be averted by throwing a few grains of the salt over one's shoulder; perhaps also the privilege which salt has obtained, of being made a convertible term for wit, derives its origin from the same source. The French say of two persons whose intimacy is not likely to be of long duration, "*Elles ne mangeront pas un minot de sel ensemble,*" they will not eat a bushel of salt together. A late envoy from Tripoli, having recommended to the academy in Sweden, to send some of their members to examine the plants and other productions of his country, said, "that in return for the bread and salt he had received among them, he would give every assistance in his power, in forwarding their inquiries." The Germans held in the same respect, persons with whom they had partici-

pated in the pleasure of drinking wine, and time has not diminished in them, their reverence for this delightful beverage.

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*Ne quicquam sapit, qui sibi non sapit.*

The man is not to be esteemed wise, who is not wise or prudent in the management of his own concerns, who, intent on the business of others, suffers his own to fall to decay. On the other hand, the selfish man, whose thoughts are solely employed in advancing his own interest, "who would set his neighbour's house on fire, merely to roast his eggs," is still more to be blamed. "It is a poor centre of a man's actions," Lord Verulam says, "himself, and it does not ordinarily succeed well with such persons; for, as they have all their lives sacrificed to themselves, they become in the end sacrifices to the inconstancy of fortune, whose wings they thought by their self-wisdom to have pini-  
oned." Still, however, we must take care, "not to bulge our own vessel, in attempting to raise that of our neighbour," for, "*La carita*  
comincia

comincia prima da se steffo," charity begins at home.

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*Neque Mel, neque Apes.*

No bees, no honey. Every convenience hath its concomitant inconvenience; if we are averse to bearing the one, we ought not to expect to enjoy the other. "If we would have eggs, we must bear with the cackling of the hen." "Non s' e rosa senza spine," the rose has its prickles, and the bee its sting, their sweets therefore are not to be obtained without some hazard.

"Feras quod lædit, ut quod prodest perferas."

"You must bear pain, if you look for gain."

"Dii nobis laboribus omnia vendunt," the goods of fortune are not given, but sold to us; that is, they are only to be attained by labour and industry, and yet we say, "He pays dear for honey, that licks it from the thorn."

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*Facile quum valemus, recta Consilia Ægrotis  
damus.*

When free from trouble ourselves, we readily give advice to those who are afflicted, which in a similar situation, would not occur to us, or probably we should not be disposed to follow, though admonished to it by our nearest friends

“ ’Tis each man’s office to speak patience  
To those who wring under the load of sorrow ;  
But no man’s virtue or sufficiency  
To be so moral, when he shall endure  
The like himself.”

The Oracle being asked, what was the most difficult thing? answered, “to know ourselves.” What the most easy? “to give advice to others.”

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“ nam

In monendo sapimus omnes, verum ubi  
Peccamus ipsi, non videmus propria.”

For though we easily espy the faults of others, and are very ready in admonishing them, yet we do not easily admit that we are guilty of similar errors, and are thence apt to consider the admonition of our friends, as impertinent, and unnecessary.

“ Peras

“ Peras imposuit Jupiter nobis duas,  
 Propriis repletam vitiis, post tergum dedit,  
 Alienis ante pectus suspendit gravem.  
 Hac re, videre nostra mala non possumus,  
 Alii simul delinquant censores sumus.”

Jupiter gives to each of us, the Poet says, two wallets, the one filled with the errors of our neighbours, the other with our own. That containing the errors of our neighbours, hangs to our breasts, but that filled with our own, rests on our backs. Hence it is, that though we are well acquainted with the vices of others, yet we are commonly ignorant of those practised by ourselves.

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*Quod supra nos, nihil ad nos.*

This was a saying of Socrates, intimating that we should not trouble ourselves by inquiring into matters that do not concern us; into mysteries that are beyond our comprehension; as, how the heavens and the earth were formed; whether, or by whom, the stars were inhabited; how far distant from us are the Pleiades, or any other of the constellations;  
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the depth of the sea ; the nature of space ; or whether there exists such a thing as pure space ; the mystery of the Trinity, which the boy told St. Austin, " he would understand, then, when he should be able to lave the sea dry," or numerous other similar inquiries, which would be of little use if they could be discovered, but upon which many volumes have been written, neglecting, in the mean while, to inquire what might make men more quiet, contented, and happy ; or might tend to remove the misery and distress with which the world is overwhelmed.

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*Quæ infra nos, nihil ad nos.*

As we are admonished by the preceding aphorism, not to employ our minds too sedulously in acquiring a knowledge of things placed far beyond our reach, by this we are advised not with too much anxiety to seek after worldly wealth, as large and splendid houses, rich furniture, clothes, and diet, which, as they contribute little or nothing to our happiness, should be deemed unworthy our regard.

*Refricare*

*Refricare Cicatricem.*

To open a wound afresh, which had been but lately skinned over, and is therefore very susceptible of injury ; metaphorically, to remind any one of a past misfortune. It is a mark of absence of mind, inattention, or ill-nature, to revive in conversation the memory of circumstances, in which any of the company had been concerned, and which had been the subject of much distress and uneasiness to them. “No se ha de mentar la sogá, en casa del ahorcado,” we should not talk of a halter, in a house whence any one had been hanged. “Refricare memoriam,” to rub up the memory of any one,” who is disposed to forget his engagement, or promise.

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*Nullus illis Nasus est, et, obesæ Naris Homo.*

They have no nose, or they would have smelt it out. They are dull, heavy, stupid, void of ingenuity or sagacity. “Emunctæ naris homo,” that is, he is a man of a clear head, of quick sense, and sound judgment.

The

The sense of smelling has perhaps been taken, preferably to any of the other senses, though they are all occasionally used, to denote the perfection or imperfection of the understanding, from observing the different value that is put upon dogs, in proportion as they have this sense more or less perfect. “Olet lucernam,” it smells of the lamp, is said of any work on which much pains have been bestowed to make it perfect. “Mener par le nez,” to lead any one by the nose; or, to have such influence over him, as to make him say, do, or believe, whatever we please.

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*Ædibus in nostris, quæ prava, aut recta  
gerantur.*

Look to your own household, see that no disorders prevail there. Before we employ our minds on objects that do not concern us, or in studies from which no profit can be obtained, we should see that all is well at home, that there are no disorders to be corrected, which neglected may occasion mischief. He who neglects this may be said to be,

“Procul

“Procul videns, sed cominus videns nihil.”

Looking after distant objects, which do not concern him, and neglecting those that are at hand, and in which he is nearly interested. The astrologer who pretended to tell the fortunes of his neighbours, did not see the pit which lay at his feet, and into which he fell.

“Tendens in alta, amice, terram non vides,  
Cupidus futuri, sis rudis præsentium.”

Intent on examining the stars, in which you had no concern, you neglected what lay at your feet. Too desirous of looking into the future, you saw nothing of the disaster immediately threatening you.

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*In se descendere.*

This is to the same purport as the last adage, and there are many more inculcating the same doctrine, that we should be more careful in examining into our own conduct, and less curious in inquiring into, and censuring the defects of others. “Rarum est enim ut satis se quisque vereatur,” for there are few men who have so much reverence for themselves, as to avoid  
doing

doing wrong from the fear of self-reproach. The silent and internal questioning our own secret motives for action, would lead us to set a true value on our conduct, by directing us to the springs from whence it proceeded. It would besides afford a resource to hours that a man may find heavy on his hands, and thus employed, he may boldly say with the philosopher, that he is “*nunquam minus solus, quam cum solus,*” he is never less alone than when alone.

“ *Ut nemo in sese tentat descendere nemo,  
Sed præcedenti spectatur mantica tergo.*”

How little solicitous we are in inquiring into our own errors, and how intent on espying those of our neighbours.

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*Festucam ex alterius Oculo ejicere.*

Solicitous to remove a small defect from the eye of your neighbour, regardless of a much greater one in your own. But, “*thou fool, first take the beam from thine own eye, and then thou mayest see clearly to remove the mote from thy neighbour’s eye.*”

“ *Qui*

“ Qui ne tuberibus propriis offendat amicum  
Postulat, ignoscat verrucis illius.”

He who requires of his friend that he should not notice his greater blemishes, should be careful not to censure smaller errors that he may discern in him.

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*Te cum habita, and  
Intra tuam Pelliculam te contine.*

Be contented with your own skin. An ass having put on the skin of a lion, for a time struck terror into all who beheld him, but the cheat being at length discovered, he was hooted, and laughed at, and then cudgelled to death. The ancients seem to have thought that they could not too frequently or too seriously inculcate the necessity of turning our attention to ourselves. Look, the adage intimates, into your own affairs: live as becomes your circumstances and fortune, and do not model your expenses by those of persons of much larger estates: “on doit avoir la robe selon le froid,” we should cut our coat according to our cloth; “stretch your arm no further

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than

than your sleeve will reach ;” and “ let your purse be your master.” This may be used to restrain those whose notions are too lofty and aspiring, who hazard what they actually possess in hunting after an increase of fortune, or of preferment, which, if acquired, would add little to their comfort, for “ honour and ease are seldom bed-fellows,” and, “ he that increases his riches increases his sorrow.” Though the world is indulgent enough to look upon the debaucheries and even the vices of the wealthy with complacency, yet when men in inferior situations presume to follow their examples, they are always held in extreme contempt. The ass attempting to imitate the playfulness and familiarity of the spaniel, instead of caresses met with a cudgel.

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*Nosce te ipsum.*

Know thyself. If men would search diligently their own minds, and examine minutely their thoughts and actions, they would be more cautious in censuring the conduct of others, as they would find in themselves abundantly sufficient

ficient cause for reproof. "It is a good horse that never stumbles;" and he is a good man indeed who cannot reproach himself with numerous slips and errors. "Every bean has its black," and every man his follies and vices. The adage also teaches us to set a proper value upon ourselves, and to be careful not to do any thing that may degrade us. It is not known to whom we are indebted for this golden rule; we only learn that it is of very long standing, and was held in such high estimation by the ancients, that it was placed over the doors of their temples, and it was also supposed by them, that "E cœlo descendit," it came down from heaven.

" ' Man know thyself! ' this precept from on high  
 Came down, imagined by the Deity;  
 Oh! be the words indelibly imprest  
 On the live tablet of each human breast.  
 Through every change of many colour'd life,  
 Whether thou seek'st a blessing in a wife;  
 Or in the senate dost aspire to stand  
 'Mid holy Wisdom's venerable band,  
 Still from the Gods forget not to implore  
 Self-knowledge, for thy bosom's monitor."

*Hodgson's Juvenal.*

*Ne quid nimis.*

Too much even of the best of things will tire.

“ The sweetest honey  
Is loathsome in its own deliciousness.”

The story that pleased when first heard, by frequent repetition becomes disgusting. We should learn to keep the golden mean, and neither passionately praise nor violently declaim against any one.

“ Ne nimis aut laudes Tydida, aut vituperes me.”

For as there are no men totally free from imperfections, so there are few so vicious but they have some good qualities. The same rule should guide us in every part of our commerce with the world ; we should be neither too gay nor too slovenly in our apparel, nor too liberal nor too sparing in our expenses ; but let every thing be adapted to our circumstances and situation in life. “ L’abondanza delle cose, ingenera fastidio,” too much even of a good thing creates disgust ; and “ assez y a, si trop n’y a,” there is enough, where  
there

there is not too much ; and “ enough,” we say, “ is as good as a feast.”

---

*Sponde, Noxa præsto est.*

Become surety, and danger is near at hand, or “ be bail and pay for it.” “ He shall be sore vexed that is surety for a stranger, and he that hateth suretyship is sure.” As it is not possible, perhaps, in all cases and situations to avoid being responsible for others, it may be right to fix some rules to guide us in this dangerous adventure, for dangerous it must, even under the most favourable circumstances, be esteemed, as by that act we engage that the party for whom we are security shall be frugal, industrious and honest ; and if he fails in any of those points, we subject ourselves to pay or make good any deficiencies that may occur through his misfortune, inattention or delinquency. The person therefore, for whom we purpose being bound, (a strong term,) should be one of tried fidelity, whom we have long known, and in whose welfare, either as being a near relation or an inti-

mate friend, we feel ourselves strongly interested ; to this should also be added, that the sum for which we become surety, be not so large that the loss of it would materially injure ourselves or family : “ we should so light another’s candle as not to extinguish our own.” “ Ni fiez, ni porfies, ni apuestes, ni prestes, y viviras entre las gentes,” that is, neither be surety, nor contend, nor lay wagers, nor lend, and you will be esteemed in the world. Most men are aware of the danger of being security, but they have not sufficient confidence to withstand solicitation, they yield therefore often against their better judgment. This silly bashfulness, an error most incident to ingenuous young men, should be strenuously resisted. He who has not learnt to deny, is only half educated ; he should be put under guardians as one not yet of age, and unfit to manage his own concerns. In all cases, where the business is of magnitude, we should require time before we comply ; and if after due consideration, we find that our compliance might involve us in difficulties, we should take care not to suffer our determination

tion to be shaken by any further solicitation ;  
we may then say with the poet,

“ ’Tis better, Sir, I should you now displease,  
Than by complying, risque my future ease.”

---

*Duabus sedere Sellis.*

“ Avoir le cul entre deux selles,” “ between two stools we oftentimes come to the ground.” Irresolute persons who adopt neither side of a proposition, or who are desirous of being well with both parties in any contest, as they oblige neither are generally despised by both. Cicero fell a sacrifice to such indecisive conduct. Solon established a law, inflicting a severe punishment on persons refusing to take a part in public commotions : by such secession the country was deprived of the advice and assistance of the very persons by whose prudence much of the mischief attending on civil dissensions might be prevented ; or if they could not entirely appease the tumult by joining with the party favouring the good of their country, they would contribute to their success.

*Nescis quid serus Vesper vehat.*

You know not what the evening may produce, or how the present appearances may be changed : no business should be depended on during its progress, we must wait for its completion before we give our opinion of it ; for, “ *la fin couronne l'œuvre,*” “ it is the end that crowns the whole.” Though the morning be fair, the evening may be dark and cloudy ; though the business began with favourable auspices and seemed to promise a happy conclusion, it may still fail ; or though the early part of our lives be prosperous, the end may be most disastrous and unhappy. “ *La vita il fine, e 'l di loda sera,*” the end commends the life, the evening the day : “ do not halloo, therefore,” we say, “ until you are out of the wood ;” that is, until you have completely escaped the danger.

“ Prosperity doth bewitch men, seeming clear ;  
But seas laugh, and shew white when rocks are near.”

---

*Simia, Simia est, etiamsi aurea gestet Insignia.*

An ape is an ape, though dressed in the most splendel apparel, or

“ An ape is an ape, a varlet’s a varlet,  
Though they be clad in silk or scarlet.”

This may be applied to persons who, born and educated among the common people, on being advanced by fortune, affect the manners of gentlemen, but imitate them so wretchedly, as easily to shew the baseness of the state from which they have been raised. “ One would think that nature’s journeymen had made them, they imitate humanity so abominably.” “ *Asperius nihil est, humili cum surgit in altum,*” which may be best rendered by our English adage, “Set a beggar on horseback, and he will ride to the devil.” “ *Tu fai come la simia, che piu va in alto, piu mostra il cula,*” that is, “an ape, the higher he climbs, the more he shews his tail.” “ *Aunque la mona se vista de seda, mona se queda,*” although the monkey clothes herself in silk, she is still a monkey.

*Ira omnium tardissime senescit.*

Anger becomes old, that is, yields, or gives way slowly. When the mind is inflamed to rage, the impression is long in wearing out. "Cui placet, obliviscitur; cui dolet, meminit;" acts of kindness are soon forgotten, but the memory of an offence remains. "Favours are written on glass, injuries on stone." "Segnius homines bona quam mala sentiunt," affronts affect us more keenly, make a stronger impression on us, than kindness; and "Bocado comido, no gana amigo," the morsel that is eaten, gains no friends. There are some men of such irritable dispositions, that the slightest opposition will excite this turbulent passion, and it not unfrequently happens that in their rage, they say, or do, what will not be forgotten, or cannot easily be remedied. Anger has therefore been not improperly called "a short madness," "*Ira brevis furor*," or, "*una collera subitanea, é una pazzia passegera*," men under the influence of anger being as intractable as those who are insane; "*Sæva animi tempestas*," a cruel tempest

tempest of the mind, making the eyes dart fire, the teeth gnash, and the tongue to falter. How necessary therefore to check it in its commencement, and before it rises to that ungovernable height.

“ give me that man

That is not passion's slave, and I will wear him

In my heart's core, ay in my heart of hearts.”

Pythagoras advises to efface the print of the caldron in the ashes, after it has boiled ; intimating that we should not persist in our anger, but after the first ebullition, endeavour to restrain and subdue it. Plato being about to punish a servant who had offended him, raised his hand for the purpose but checking himself, and yet keeping his hand lifted up, as if in the act of striking, a friend who was present asked what he was going to do, “ I am about,” says he, “ to chastise an angry man.” In all contentions or disputes, when we find we are becoming warm, it would be wise to retire, or give up the contest.

“ When two discourse, if the one's anger rise,  
Then he who lets the contest fall, is wise.”

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*In Vino Veritas.*

“ La verdad está en el vino,” and “ Dans le vin on dit la vérité.” Wine opens the heart and makes us speak the truth. “ Vin dentro, senno fuora,” that is, “ When wine is in, wit is out.” “ Il vino non ha temone,” “ wine hath no helm or rudder.” “ El vino no trae bragas, ni de paño, ni de lino,” “ wine wears no breeches, neither woollen, nor linen.” Men intoxicated with wine, are easily led to betray their most secret thoughts. “ Quod in corde sobrii, id in lingua ebrii,” “ what we think when sober, when drunk we blab.” “ As fire discovers the properties of gold, so wine lays open the hearts of men ;” and certainly in a state of ebriety, we have so little command over ourselves, that there are few things, even those regarding our personal safety, which a crafty man might not extract from us.

Though drinking to excess, is in general improper, and we can hardly conceive a more despicable character than an habitual sot, yet occasional intemperance in this way may be excused. “ Nonnunquam,” Seneca says,  
 “ usque

“usque ad ebrietatem veniendum, non ut mergat nos, sed ut deprimat curas,” sometimes we may extend our draught even to intoxication, not that the wine may drown us, but that it may drown our cares. It was for that purpose we are to suppose that Cato had such frequent recourse to the bottle.

“ Narratur et prisci Catonis,  
Sæpe mero caluisse virtus.”

Sylvius, an eminent French physician, thought that taking wine to intoxication once in a month, might be useful in strengthening the digestive power of the stomach; and the late Dr. Cadogan, who lived to a great age, is said to have approved, and to have followed this regimen.

“ Qu’il faut à chaque mois,  
Du moins s’enivre une fois.”

We should get drunk, at the least, once in a month. This is an old French proverb, fathered, I know not on what authority, upon Hippocrates. But as some men are quarrelsome when intoxicated, it is right to remind them, “That he that kills a man when he is drunk, must be hanged for it when he is sober.”

sober." "He that drinks all night, and is hanged betimes in the morning, will sleep the soundlier all the next day," is one of our jocular proverbs ; as is, "The man was hanged, who left his drink behind him ;" though this is said to have been done by a thief, on hearing that he was pursued. He was taken, we are to suppose, and hanged. Of such stuff, are some of our old proverbs made. "Drunk-en folks seldom take harm," is as true perhaps as "Naught, though often in danger, is seldom hurt." Neither of them will bear a very exact scrutiny. Not alien to the purport of this adage are the following lines,

"Dives eram dudum, fecerunt me tria nudum,  
Alea, Vina, Venus, per quæ sum factus egenus."

I was rich and prosperous, but gaming, wine, and women have reduced me to misery. Either of them singly, if followed up, would be sufficient to produce that effect.

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*Bos in Lingua.*

He has an ox on his tongue. The Athenians had a piece of money stamped with the figure  
of

of an ox, whence any one who was bribed to be silent, was said to have an ox on his tongue. The adage was also applied generally to persons who, restrained by fear, or from motives of prudence, avoided giving their opinion on any subject. It is said to have taken its rise from the following circumstance. Demosthenes having received a present from the Milesians, who wished to obtain some favour from his countrymen, which they were apprehensive he would oppose, appeared in the court, with his throat muffled, pretending that he had so violent a cold, as to be incapable of speaking ; but one of the members of the court, suspecting the trick, observed to his brethren, that “ Demosthenes had an ox on his tongue,” intimating that it was not a cold, but a bribe that prevented him from speaking. The people of Ægina had a piece of money stamped with the figure of a snail, with this motto, “ Virtutem et sapientiam, vincunt testudines,” that is, money is more powerful than valour or wisdom.

*Currus Bovem trahit.*

“Placing the cart,” we say, “before the horse,” literally, The car draws the oxen. This may be applied to any thing that is conducted preposterously; to children affecting to instruct their parents, pupils their masters; also to persons beginning a business before they have well considered it, or spending a fortune before it is come into their possession, which is, “Eating the calf in the cow’s belly.” It happens when a waggon going down a steep hill drags the cattle, instead of being drawn by them, which gave rise to the adage.

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*Pennas incidere alicui.*

To clip any one’s wings, to check him in his career, “To take him a peg lower,” necessary sometimes to be done to persons who are too obtrusive and forward; who assume a state, and consequence, that does not belong to them, or who thrust themselves into business in which they have no concern.

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*Omnia idem Pulvis.*

We are all made of the same materials, “*ejusdem farinæ*,” of the same dust, and in the grave there is no mark by which we may distinguish the dust of the king from that of the clown. As the philosophers rarely sought after, and therefore seldom acquired wealth, they were frequent in admonishing the great men of the world of this truth, “that death levels all distinctions,” and that “*Pobreza no es vileza*,” poverty is no disgrace.

I dreamt, that buried in my native clay,  
 Close by a common beggar's side I lay :  
 And as so mean a neighbour shock'd my pride,  
 Thus like a corpse of consequence I cried—  
 “Scoundrel, begone! and henceforth touch me not;  
 “More manners learn, and at a distance rot.”  
 “How! scoundrel!” in a haughtier tone cried he;  
 “Proud lump of dirt, I scorn thy words and thee;  
 “Here all are equal—now my case is thine,  
 “That is thy rotting place, and this is mine.”

The phrase, “He is of the same kidney, stamp, or mould,” is never used by us but to designate a worthless character.

*Anulus aureus in Naribus Suis.*

It is putting a ring of gold into a swine's snout, or " casting pearls before swine," may be said to any one talking learnedly before persons who are illiterate, or giving rich and gaudy clothes to one who is old and decrepid; which, instead of adorning, would only serve to make him ridiculous. " As a jewel of gold in a swine's snout, so is a fair woman without discretion."

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*In eburna Vagina, plumbeus Gladius.*

This is putting a leaden sword into an ivory scabbard, was the observation of Diogenes the cynic, on hearing very foul language come from the mouth of an elegant young man. Matching, and bringing together things entirely dissimilar, as Hercules and an ape, the one excelling in strength and courage, the other only noticed for his foolish gestures, and mischievous tricks, renders the parties subject to the censure implied in this, and the preceding adages.

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*Artem quævis alit Terra.*

The arts are of every country, or every country is willing to encourage them. Men of knowledge, particularly in any of the arts that administer to the necessities, or convenience of mankind, find themselves at home in every country. The poet Simonides, seeing all the passengers in a vessel in which he was sailing, and which was in danger of sinking, collecting their valuables, said, "Omnia mea mecum porto," I carry all my valuables about me, let me but escape drowning, and I have nothing to fear. "Quien tiene arte, va por toda parte," he who has learned any art, may live in any place, every country being ready to entertain such inmates. "El villano en su tierra, y el hidalgo donde quiera," the clown in his own country, the gentleman where he pleases; his education qualifying him to live in any country.

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*A teneris Unguiculis, Ab Incunabulis, Cum  
Lacte Nutricis.*

It was his disposition from earliest infancy,

he shewed it when in his cradle, he sucked it in with his mother's milk. There appears to be a character in some individuals, implanted by nature itself, which neither precept nor example can alter. Persons related to each other by the nearest ties of consanguinity; nursed and educated under the same auspices; enjoying the same advantages, stimulated to action by the same difficulties, have been found as dissimilar, as if their characters had been formed in climates and regions, and under circumstances the most remote. He who will reason on the above motto, will find ample subject of discussion in the brothers Titus and Domitian, Julian and Gallus.

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*Omnes attrahens ut magnes Lapis.*

Drawing every thing to it, like the loadstone. Persons of mild and placid dispositions, conciliate the most rugged and harsh tempers, as the magnet attracts iron.

“ Ita facillime

Sine invidia laudem invenias, et amicos pares.”

By

By such dispositions men easily acquire a good name without envy, and procure to themselves friends.

---

*Magis magni Clerici non sunt magis sapientes.*

The greatest clerks, or scholars, are not the wisest men ; that is, they have not the greatest share of that wisdom which is necessary for conducting their worldly concerns. To excel in any art, it is necessary that our attention be applied to it, if not exclusively, at the least that it occupy a larger share of it than any other subject. The man who engages in the pursuit of literature, will find he has little time to bestow on any other object ; the acquisition of money will be with him a subordinate concern ; he has been taught in the course of his studies, to consider it as of little value, and by no means to be put in competition with what he has chosen ; no wonder therefore that he is no favourite of fortune, to whom he never paid his court, or that others, whom he considers, and the world

agrees in placing beneath him, receive a larger portion of her goods, than fall to his lot. Of what use, Tasso's father asked him, after chiding him for neglecting the study of the law, which he had recommended, of what use is this philosophy, with which you are so enamoured? "It has enabled me, sir," Tasso replied, "to bear the harshness of your reproof;" and Aristotle, being asked the same question, said, "to do willingly, and from a conviction of its propriety, what others do on compulsion."

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*In tuo Regno es.*

You are on your own ground, surrounded by your friends, or you would not have dared to have insulted me, or in your own house where it is not civil to contradict you. "Chien sur son fumier est hardi," every dog is brave on his own dunghill. "Chacun est roi en sa maison," every man is king in his own house, and "under my cloak," the Spaniards say, "a fig for the king;" or, which is also one of their sayings, "Tan señor es cada uno en

en su casa, como el rey de sus alcaválas,"  
every man is as much master in his house, as  
the king is of his taxes.

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*Fontes ipsi sitiunt.*

Even the fountains complain of being thirsty. The proverb may be applied to persons who greedily hunt after the goods of fortune, though they abound in them, or who require of their friends articles which they might take from their own stores. Cicero applied it in this way to his brother, who had asked him for verses, which he was himself much more capable of making. Juvenal says, if Cicero, who was as contemptible as a poet, as he was great as a pleader, had made verses instead of orations, he might have preserved his head. The following is given as a specimen of his poetry.

" O fortunatam natam, me consule, Romam,"

which is thus rendered by Dryden,

" Fortune fortun'd the falling state of Rome,  
While I thy consul sole, consoled thy doom ;"

for which he might have been whipped at school, but would have been in no danger of losing his head.

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*Lumen Soli mutuum das.*

Affecting to explain things that are of themselves abundantly clear and intelligible, or to instruct persons in matters in which they are well informed, is like holding a light to the sun—"Holding," Shakespeare says, "thy farthing candle to the sun."

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*In Sylvam Ligna ferre.*

"Porter de l'eau à la mer," carrying wood to the forest, coals to Newcastle, or water to the ocean. Adding to the stores of those who already abound, or aiding those who have no need of assistance, and neglecting persons who are in real want, subjects any one to the censure implied in this adage.

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*Velocem tardus assequitur.*

“The race is not to the swift, nor the battle to the strong.” Ingenuity and perseverance will often prevail over strength and swiftness, as the slow tortoise won the race against the swift hare. The adage may be used whenever we find persons of weak intellects, or of no great strength, or agility, advancing themselves above others who are far superior to them in those qualities.

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*Nosce Tempus.*

“Cada cosa en su tiempo, y nabos en Adviento,” every thing in its season, and turnips in Advent. Choose the proper season. “Make hay while the sun shines.” A maxim of great importance in life. A thing proper in itself, if unseasonably done, may be mischievous. The golden ball is held out to every man once in his life, if not then laid hold of, it may never again be offered. “Accasca in un punto, quel che non accasca in cento anni,” that may happen in a moment, which may not again occur in an hundred years, therefore “keep  
your

your hook always baited," that is, be always prepared, for as Shakespeare has well noted,

" There is a tide in the affairs of men,  
Which taken at the flood, leads on to fortune ;  
Omitted, all the voyage of their life,  
Is bound in shallows, and in miseries."

The ancients pictured Time with wings on his feet, and standing on a wheel ; with a lock of hair on his forehead, but bald behind ; intimating, that time was perpetually moving, and once suffered to pass by, it could not be recalled. Hence we are admonished, " to take Time by the forelock."

———" elapsum semel, -

Non ipse possit Jupiter reprehendere."

For, if suffered to escape, not Jupiter himself can reclaim him.

### *Olet Lucernam.*

" It smells of the lamp." The ancients used lamps when they studied by night, therefore any discourse or work, that was extremely elaborated and polished, was said to smell of the lamp, or to have had bestowed upon it the " *Limæ labor et mora.*"

*Nocte latent Mendæ.*

Faults, or defects, in the complexion or form of women, are concealed by darkness. “Ne femina, ne tela a lume de candela,” women, and linen, shew best by candle-light. Night also throws her cloak over evil actions. Hence the Spaniards say, “La noche es capa des peccadores.”

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*Malè parta, malè dilabuntur.*

“Ill gotten, ill spent.” “Lightly come, lightly go,” and “what is gotten over the devil’s back, is spent under his belly.” Riches obtained by unjust means, are frequently squandered in vicious and disgraceful pursuits.

“What is well got, may meet with disaster,

But what is ill got, destroys both itself and its master.”

“La farina del Diavolo, va tutta in crusca,” the devil’s meal turns all to chaff. “Vien presto consummato, l’ingiustamente acquistato,” what is unjustly acquired, is quickly consumed. Juvenal, more consonant perhaps to common experience, says,

“De male quæsitis, vix gaudet tertius hæres.”

The

The fortune that is acquired by fraud or rapine, scarcely descends to the third generation.

There is something curious in pursuing this simple, moral observation into real history. Of all the companions of William the Conqueror, who obtained the chief military dignities under his jurisdiction, it is worth observing, that hardly any one had any immediate male descendants in the third generation. When Henry the Second ascended the throne in 1154, only seventy years after the Conqueror's death, there was no earl in England, descended in the male line from one who had been an earl under the Conqueror. The Conqueror himself, as is well known, had no male issue in the third generation. Alexander and Cæsar had no descendants. Will the Emperor of the French prove an exception to Juvenal's observation ?

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*Occultæ Musices nullus Respectus.*

Talents that are concealed, are of no use. Though a man shall have cultivated his mind with the greatest care, and shall have acquired  
a large

a large portion of knowledge, if opportunity be wanted of producing it to the public, he will reap little profit from his attainments.

“ Scire tuum nihil est, nisi te scire hoc, sciat alter.”

There is little pleasure in knowing any subject, unless we are satisfied that others know that we are in possession of such knowledge. To make learning useful, it must be communicated. “Take from the philosopher,” Rousseau says, “the pleasure of being heard, and his desire for knowledge ceases.” Seneca carries this still further. “Si cum hac exceptione detur sapientia, ut illam inclusam teneam, nec enunciem, rejiciam,” if wisdom were offered to me, on this condition, that I should not communicate it, I would not accept it. “Quis enim virtutem ipsam amplectitur, præmia si tollas?” for who would embrace even virtue itself, but for the attending reward?

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*Lupi illum priores viderunt.*

The wolves have seen him; or, which is more consonant to the English adage, “He has seen a wolf,” and to the French, “Il a vu  
le

le loup," which was said of any one, who, bold and forward with his tongue, became suddenly less talkative and intrusive.

"Edere non poteris vocem, lupus est tibi visus."

You are silent, I perceive, you have seen a wolf.

It was anciently believed that the wolf, by some occult power, struck those whom it looked on dumb, as the basilisk was said to strike them blind. The adage, as it is now used, is supposed to have taken its rise from a story in Theocritus, who relates that a lover was suddenly struck dumb, in the midst of his courtship, by the appearance of a rival, named Lycus, which in the Greek language is the name of a wolf.

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*Una Hirundo non efficit Ver.*

"Una golondrina no haze verano," and in French, for the adage is every where known, "Une hirondelle ne fait pas le printemps," "One swallow does not make a summer." One single piece of good or bad fortune should not greatly raise or depress us, what follows may be of a different complexion. From a single act of liberality, or the contrary, we should  
not,

not, generally, form our opinion of the disposition of a man, or from a single speech, of his learning or ability. A few warm days occurring in the winter, brought a swallow, it is said, from his hiding-place, which being seen by a prodigal young man, he parted with his cloak; but the frost returning, he soon felt the want of his garment, and found to his cost, that "one swallow did not make a summer," which thence, it is said, became proverbial. "Guarda el sayo," the Spaniards say, "para Mayo," do not leave off your great coat until May, or you will be obliged to take to it again.

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*In utramvis dormire Aurem.*

He may sleep on either ear. His fortune is made, he may now sleep at his ease; or as we say, "His name is up, he may go to bed." "Bonne renommée vaut mieux que ceinture dorée," a good name is rather to be chosen than riches; though the French proverb is founded on an old law among them, prohibiting any but women of good fame, from wearing a golden girdle. We sleep more soundly  
and

and quietly lying on one side, than on the back. To sleep on either ear, means to enjoy undisturbed repose, which those only, whose minds are free from care, may expect. But how few can boast of this exemption ! Withers, an indifferent poet in the time of James the First, was used to say, “Nec habeo, nec careo, nec curo,” I neither have any thing, want any thing, nor care for any thing. But he must soon after have changed his song, for siding with Parliament in the troubles that arose in the next reign, he was taken by the king’s party, and sentenced to be hanged. From this danger he was rescued on the intercession of Waller, who pleaded for him, it is said, “in order that there might be one worse poet living than himself.” The Spaniards, consonant to this proverb, say, “Cobra buena fama, y echate a dormir,” get a good name, and go to sleep ; and the French, “Qui a bruit de se lever matin, peut dormir jusques à diner.” Not alien, in its sense also is, “Give a dog an ill name, and hang him.” “Famæ laboranti non faciliè succurritur,” it is not easy to recover a lost character.

*Alterâ Manu fert Lapidem, alterâ Panem  
ostentat.*

Holding in one hand a stone, in the other bread, from the custom of enticing dogs, whom we mean to beat, by holding out to them a piece of bread ; or a horse, when we want to harness him, by shewing him corn. The ancients, by this apothegm, typified persons of deceitful and treacherous dispositions,

“ Tel par devant fait bon visage,  
Qui derrière mord et outrage,”

who speak fair, but mean foul ; whose words are honey, but their actions gall ; who wound while they flatter ; who gain your confidence to betray you. “ *Alterâ manu scabunt, alterâ feriunt,*” who strike with one hand, while they tickle with the other ; “ who cover with their wings, while they bite with their beaks.”

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*Ex eodem Ore calidum et frigidum efflare.*

“ Blowing hot and cold with the same breath.” This those persons are said to do, who praise what they had before condemned, or condemn what they had once commended,

according as it suits their purpose. The adage is founded on the well known apologue of a Satyr, who received a poor man, nearly frozen to death, into his hut. Observing the man to blow or breathe into his hands, the Satyr asked him, for what purpose he did that? "To warm them," the poor man said. Seeing him afterwards blow into a bason of pottage he had given him, he asked him, "And for what purpose do you blow into your pottage?" and the man telling him that it was "To cool it," the Satyr turned him out of doors, declaring he would have no communication with one, who could blow hot and cold with the same breath.

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*Unico Digitulo scalpit Caput.*

Scratching the head with a single finger, which it seems was done by the fops in Greece and Rome, that they might not discompose the economy of their hair. The phrase was therefore applied to men of nice and effeminate manners, and implied that they paid more attention to their dress than to the acquirement

ment of more valuable endowments. This proverb, which originated among the Grecians, as did indeed nearly the whole of the collection made by Erasmus, could only be used by the Romans after they had conquered that country, and had begun to adopt their manners, in which they became such proficient, as in time to outstrip their teachers in voluptuousness and vice, as far as they had before excelled them in magnanimity and courage.

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*Lentiscum mandere.*

Chewing mastic. The juice, or gum of the mastic tree, was early used as a dentrifice, being found to make the teeth white, and to strengthen and preserve the gums. Tooth-picks were also made of the wood, which those who were more than ordinarily attentive to their mouths, used frequently to chew, which subjected them to the censure implied in this and in the preceding adage, of being too nice and delicate in their persons. Those who could not get mastic toothpicks, made use

of quills, as appears from the following by Martial.

“ Lentiscum melius, sed si tibi frondea cuspis  
Defuerit, dentes pennâ levare potest.”

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*Cæcus Cæco Dux.*

The blind leading the blind. Men incapable of managing their own affairs, pretending to conduct those of others, or young men advising with others equally inexperienced as themselves, instead of following the counsel of their elders, are like blind men trusting to the guidance of the blind. “But if the blind lead the blind, both shall fall into the ditch.” “Rehoboam lost his kingdom,” Lord Verulam observes, “not from refusing counsel, but from taking counsel from young and inconsiderate men. Young men,” he goes on to say, “in the conduct of affairs, embrace more than they can hold, stir more than they can quiet; fly to the end, without considering the means. They use extreme remedies at first, and, which doubleth all errors, they will not acknowledge

acknowledge or retract them; like an unsteady horse, that will neither stop nor turn."

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*Sine Cortice natare.*

To swim without bladders, cork, or any of the aids usually given to learners. The proverb may be applied to persons who have made such progress in the knowledge of any art, that they are no longer in want of masters.

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————— "Simul ac duraverit ætas

Membra animumque tuum, nabis sine cortice,"

when time shall have strengthened your body, and the powers of your mind, you may swim without corks, that is, you will no longer stand in need of a monitor to advise and instruct you.

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*Ut possumus, quando ut volumus non licet, or  
"Non uti libet, sed uti licet, sic vivimus."*

We should learn to live as we can, since we cannot live as we would. "We should make a virtue of necessity," and be contented though we should not be able to attain what our ambition or cupidity grasps at. So unbounded are the desires of men, that even those who have

N 3                      abundance,

abundance, rarely or never think they have enough. Happiness does not consist so much in the largeness of our possessions, as in our moderating our desires, and using properly what we have.

“ *Hæc perinde sunt, ut illius animus, qui ea possidet,  
Qui uti scit, ei bona, illi qui non utitur rectè, mala.*”

The real wants of nature are few, and ordinarily attainable by such a portion of industry, as we are most, if not all of us, capable of exerting, provided we are careful to dispense frugally what we get by our industry or ingenuity.

“ Man wants but little here below,  
Nor wants that little long.”

“ *De hambre,*” the Spaniards say, “ *a nadie vi morir, de mucho comer a cien mil,*” I never saw a man die of hunger, but thousands die of over feeding. The following from St. Austin’s Confessions, as rendered by Burton, is so much to the purpose of the present argument, that I am induced to insert it.

“ *Passing by a village in the territory of Milan,*” the writer says, “ *I saw a poor beggar that had got, belike, his belly full of meat,*  
jesting

jesting and merry. I sighed, and said to some of my friends that were then with me, what a deal of trouble, madness, pain, and grief, do we sustain, and exaggerate unto ourselves, to get that secure happiness, which this poor beggar hath prevented us of, and which we peradventure shall never have! for that which he hath now attained with the begging of some small pieces of silver, a temporal happiness, and present heart's ease, I cannot compass with all my careful windings, and running in and out. And surely the beggar was very merry, but I was heavy: he was secure, but I timorous. And if any man should ask me now, whether I had rather be merry, or still so solicitous and sad, I should say, merry. If he should ask me again, whether I had rather be as I am, or as this beggar was, I should sure choose to be as I am, tortured still with cares and fears, but out of peevishness, and not out of truth." As St. Austin was a bishop, wealthy and in great authority, we learn from this simple story, of how little avail wealth and power are in procuring to us happiness. The proverb may be used by any one not meeting with the success

he expected from his exertions, signifying that he should still receive gratefully and contentedly what had fallen to his lot.

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*Ut Sementem feceris, ita et metis.*

As you have sown so you must expect to reap. “ *Quien mala cama haze, en ella se yaze,*” “ *Comme on fait son lit, on se couche,*” “ as you have made your bed, so you must lie :” you must not expect corn from thistles, or health and prosperity from intemperance and prodigality. “ *No hay dulzura sin sudor,*” “ there is no sweet without sweat,” and “ *No hay ganancia, sin fatiga,*” “ no gains without pains ;” “ he that will not work, must not expect to eat ;” “ *qui est oisif en sa jeunesse, travaillera en sa vieillesse,*” it is only from being industrious and frugal when young, that we may hope for comfort and plenty in our old age.

“ *Quin ubi quæ non decent,  
Haud veritus es patrare, fer quæ non libeat.*”

As you were not afraid to do what was unfitting, bear now what is displeasing as the consequence

consequence of your misdoing. Zeno having detected his servant in thieving, ordered him to be whipped; the servant, in excuse for what he had done, said it was decreed by the fates that he should be a thief, alluding to the doctrine which he had heard his master maintaining; and so it was, said Zeno, that you should be whipped. That our actions are in some degree governed by fate is a very early dogma, and is not entirely abandoned,

“ And when weak women go astray,  
Their stars are more in fault than they.”

The Duke de Rochefoucault seems to have acknowledged the principle: “ Il semble que nos actions aient des étoiles heureuses ou malheureuses, à qui elles doivent une grande partie de la louange et du blâme qu’on leur donne : ” our actions seem often to be under the influence of good or bad stars, to which rather than to our prudence or misconduct, the principal part of the praise or blame they may merit, should be attributed.

“ Committunt multi eadem diverso crimina fato,  
Ille crucem sceleris pretium tulerit, hic diadema.”

How different the fates or fortunes of men!  
the

the same act of villany that brings one man to the gallows, raises another to a throne. This is consonant also to an old English proverb, "one man may steal a horse, more safely than another may look at him over a hedge;" also, "one man's meat is another man's poison."

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*Deorum Cibus est,*

Meat fit for the Gods, who, according to Homer, feasted only on nectar and ambrosia, which were supposed to be of such tenuity as to pass off by transpiration, diffusing around them rich perfumes: as digestion was performed without labour to the stomach, the bodies of the gods were supposed never to become old or to be subjected to decay. The phrase is applied hyperbolically, to any very rich and superb entertainment; it is a feast fit for the gods.

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*Multis Ictibus dejicitur Quercus.*

There is nothing so difficult, but it may be effected by perseverance; even the massive and  
sturdy

sturdy oak by repeated strokes of the axe is at length thrown down. “Gutta cavat lapidem,” and the constant dripping of water wears and hollows the solid stone: “el que trabaja, y madra, hila ora,” he that labours and perseveres, spins gold: “le labour surmonte tout,” by labour and perseverance, all difficulties are surmounted.

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*Tertius Cato.*

He is a third, or another Cato, was said ironically of persons affecting a more than ordinary degree of gravity, and sanctity of manners. The two Catos, who were in their time models of wisdom, virtue and patriotism, were in such high esteem among the Romans, that they even believed that they had been sent into the world by the gods, for the purpose of suppressing vice and banishing it from the earth. To compare any one therefore to them, or to call him a third Cato, would have been the highest compliment that could have been paid to any human being, but as they  
despaired

despaired of seeing again such a character, the phrase was never used but to ridicule such persons as endeavoured to assume the appearance without any just pretensions to the accomplishments of those great men. Of such persons, we usually say, " he is a second Solomon ;" and the jew in the Merchant of Venice, " he is a second Daniel."

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*Sapientum octavus.*

An eighth wise man. This was applied ironically to persons who were severe censors of the morals of others, but not very attentive to propriety in their own conduct. The ancients seem to have selected seven of the philosophers, who were believed to excel the rest in wisdom and virtue, and called them the " seven wise men," and were as little disposed to add to the number, as to admit there could be a third Cato. It is not with certainty agreed by any of the writers whose works have come down to us, who the seven wise men were.

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*Vel Cæco appareat.*

Even a blind man might perceive it, may be said metaphorically, of a proposition so clear and perspicuous, that it might be comprehended by the weakest intellects. Even a child may understand it.

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*Ex Quercubus ac Saxis nati.*

This was used figuratively to designate persons of harsh and cruel dispositions, who could by no intreaties be moved to compassion; they could not be the progeny of men, but must have been produced by trees or rocks, or some such unfeeling bodies. Pope makes one of his shepherds say,

“ I know thee, Love, on foreign mountains bred,  
Wolves gave thee suck, and savage tigers fed;  
Thou wert from Ætna’s burning entrails torn,  
Got by fierce whirlwinds, and in thunder born.”

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*Virum improbum vel Mus mordeat.*

Even a mouse may strike terror into the mind of a man who has been guilty of any  
great

great crime; conscious of his iniquity, he hears a pursuer in every the lightest noise, for, “ a guilty conscience needs no accuser ;” this, at the least, is the case with persons only commencing their career of sin, for veterans in iniquity are not, perhaps, so easily affrighted.

“ Pavore carent qui nihil commiserunt ; at pœnam  
Semper ob oculos versari putant qui peccarunt.”

The innocent are free from fear ; but the guilty live under the perpetual apprehension that their crimes will be discovered, and that the punishment they have merited will overtake them. “ Vivir bien destierra miedo,” to live well banishes fear.

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*Bis dat qui cito dat.*

“ Quien da presto, da dos veces,” “ he gives twice who gives in a trice ;” and “ dono molto aspettato, e venduto non donato,” a gift long expected or waited for, is not given but sold : benefits are not so much esteemed for their value, as for the readiness with which they are bestowed. “ Say not to your neighbour, go and come again, and to-morrow I will give,

give, when thou hast it by thee :” the assistance which is not given early is frequently unavailable : I thank you, what you now offer might have been useful ; but the time is past, the mischief your present might have prevented, is fallen upon me. “ *Ingratum est beneficium quod diu inter manus dantis hæsit,*” the kindness that is long delayed loses its value ; “ *at his gratum est, quod ultro offertur,*” but the favour which comes unsolicited, is doubly grateful. “ Hope deferred maketh the heart sick :” the petitioner has paid by anxious expectation more than the value of the gift ; or he has learned, while waiting for assistance, how to bear his trouble, and has accommodated himself to his situation. “ *Quo mihi fortunas, si non conceditur uti ?*” Of what use is fortune, when I am no longer in a capacity of enjoying it ? “ Is not a patron,” Dr. Johnson says to the Earl of Chesterfield, “ one who looks with unconcern on a man struggling for life in the water, and when he has reached the land, encumbers him with help ? The notice which you have been pleased to take of my labours, had  
been

been kind ; but it has been delayed until I am indifferent, and cannot enjoy it ; till I am solitary and cannot impart it ; till I am known and do not want it."

" How little knowest thou who hast not tried,  
What hell it is, in suing long to bide,  
To waste long days that may be better spent,  
To pass long nights in cheerless discontent ;  
To speed to-day, to be put back to-morrow,  
To live on hope, to die with pain and sorrow."

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*Caudæ Pilos equinæ paullatim oportet evellere.*

Allow me to do that slowly and gradually, which cannot be effected suddenly and with violence. " Piuma a piuma se pela l'occha," feather by feather the goose was stripped ; " Petit à petit l'oiseau fait son nid," and by little and little the bird makes its nest.

" Si leonina pellis non satis est, vulpina addenda ;"

" The lion's skin, too short, you know,  
Was lengthened by the fox's tail."

The adage took its rise from a story told by Plutarch of Sertorius a Roman general, who finding his soldiers were not pleased with his wary and cautious mode of conducting a war

in which he was engaged, he ordered two of his men, the one young, lusty and strong, the other, old and feeble, to strip the tails of two horses, that were brought to them, of their hair; the young man, grasping the whole of the tail in his hand, pulled it with all his strength, and continued his exertions until he had completely tired himself, without effecting the business: the old and feeble man on the contrary, by plucking a few hairs only at a time, very soon stripped the tail bare and so accomplished his purpose, with but little difficulty. Then Sertorius, addressing himself to his soldiers said, “videtis, commilitones, quanto plus posset ingenium quam vires,” you see, my fellow soldiers, of how much more value deliberation is than strength.

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*Bonus Dux bonum reddit Comitem.*

A good general makes a good soldier, a good master good servants, a good father good children, a good magistrate good citizens, not only because each in their station, will take care that those under their authority

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shall

shall be instructed in every thing that is necessary to enable them properly to perform their several duties, but they will themselves be careful that they set only good examples, which they know to be more efficacious and more likely to induce good manners than simple instruction ; for “ *precepta ducunt, at exempla trahunt* ;”

“ Example draws where precept fails,  
And sermons are less read than tales.”

This regimen, however, will not always produce the desired effect. For though the parent and the master shall have diligently performed their parts, there are too many opportunities and too many incentives to vice to be found abroad, to hope that the pupil will entirely escape infection. Hence it not unfrequently happens, that the most prudent and worthy parents have to lament the delinquency of their children, though the greatest care had been taken to instil and ingraft into them when young, the principles of honour and integrity ; for “ many a good cow hath a bad calf,” and “ a good Jack, does not always  
make

make a good Jill." The sentiment therefore contained in the following lines,

" Youth, like the softened wax, with ease will take  
Those images which first impressions make ;  
If those be fair, their lives will all be bright ;  
If foul, they 'll cloud them o'er with shades of night."

though frequently, is not universally true.

Ælius Spartianus, in the life of the Emperor Severus, shews by many examples, that men famed for learning, virtue, or valour, have, for the most part, either left behind them no children, or such as it had been more for their honour and the interest of human affairs, that they had died childless. To the instances produced by this writer, Mr. Ray adds from our own history, " that Edward the First, a wise and valiant prince, left us Edward the Second ; Edward the Black Prince, Richard the Second ; and Henry the Fifth, a valiant and successful king, Henry the Sixth."

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*Litem parit Lis, Noxa item Noxam parit.*

One dispute, or one injury produces another.

ther. Where the parties are of litigious dispositions, and will neither of them give way, it happens not unfrequently, that from the most trifling causes, the most serious contentions arise, terminating in a duel, or in a suit at law, often more disastrous than a duel. "Nescios, y porfiados, hacen ricos los latrados," fools, and contentious persons, the Spaniards say, make the lawyers rich; they also say, "Mas vale mala avanencia, què buena sentencia;" and the Italians, "Meglio é magro accordo, che grassa sentenza," "A lean agreement is better than a fat sentence;" to which we have added, not less sensibly and impressively, "Agree, for the law is costly."

Nothing is more generally known, or more commonly deprecated, than the misery often occasioned by contention, and yet how very little influence does this knowledge seem to have on our conduct! There are few of us but can tell stories of families reduced to indigence from having too hastily engaged in a suit at law, in defending a doubtful right to a slip of land, or other equally insignificant object,

object, claimed perhaps by some wealthy neighbour. "Should I suffer myself to be imposed upon?" Better suffer a small imposition, than a great injury. No one can tell on entering into a lawsuit, how or where it will terminate; but of one thing we are very certain, the expense, unless the object be very considerable, will exceed the sum for which we are contending, for "Law is a bottomless pit," an insatiable gulph, and it should be our care to keep out of its reach. The only difference made by the painter between two men, one of whom had gained, and the other lost his cause, was, that to the unsuccessful party he gave a ragged coat, and a gloomy desponding countenance: to him who had succeeded he gave an equally ragged coat, but expressed in his look a savage joy, not at the profit he had made, for his apparel shewed the low state of his finances, but that he had been able to effect the ruin of his opponent. "Be not easily provoked," Lord Burleigh admonishes his son, "to enter into a suit at law, lest in the end it prove no greater refuge than did the thicket of brambles to a flock of sheep,

that, driven from the plain by a tempest, ran thither for shelter, and there lost their fleeces."

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*Parturiunt Montes, nascetur ridiculus Mus.*

"The mountain laboured and brought forth a mouse." "La montagne est accouchée d'une souris." This may be applied to persons introducing a story with great pomp and solemnity, which turns out to be trifling and insignificant; to vain and empty boasters, who have neither the power, nor perhaps the inclination to do what they are very free in promising; or when any project, of which great hopes were formed, proves abortive.

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*Thesaurus Carbones erant.*

Searching for a treasure, they found only charcoal, may be said of persons who are disappointed in their expectations, who, after great labour and expense, find the object of their search of little value; the end of numerous expensive speculations. Charcoal being  
of

of a nature to last for ages when buried under ground, was used by the ancients to mark the boundaries of lands. A trench being dug, dividing the property of two individuals, it was filled with charcoal, and then covered with soil, in which stakes, at regulated distances, were placed: The stakes might be removed, but the charcoal remaining, would for ever shew the original boundaries of the land.

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*Dives aut iniquus est, aut iniqui Hæres.*

A rich man is either a knave or heir to a knave. "How can you be a good man," Sylla was asked, "possessing such immense wealth, though you received nothing from your parents?" Consonant to this opinion is the English adage, "Happy is the man whose father went to the devil;" and

"It is a saying common more than civil,  
The son is blest, whose sire is at the devil."

Large fortunes made in a small space of time, are rarely found to be acquired by fair and honourable practices; as is expressed in

a passage in one of the comedies of Menander, "Nunquam vir æquus dives evasit cito." "Seek not," Lord Verulam says, "great riches, but such as thou mayest get justly, use soberly, distribute cheerfully, and leave contentedly." Solomon advises, "to beware of hasty gathering of riches." Riches obtained by the ordinary means of industry, increase slowly, and it is only by bold and hazardous speculations, that they are made to accumulate rapidly. The most honourable merchants, or those so esteemed, who acquire very large fortunes, can hardly be said to obtain them justly. For though they, none of them, confine their traffic within their own capitals, yet if they are successful, they receive the whole of the profit; but if their speculations prove unfortunate, they involve in their fall all who were unlucky enough to give them credit. "The first article, that a young trader offers for sale," our proverb says, "is his honesty."

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*Hic Funis nihil attraxit.*

This bate has taken no fish. This argument  
has

has not prevailed, or this scheme has not answered; some other mode must be tried, which may be more successful. “Semper tibi pendeat hamus,” have your hook always bated; though you should fail again and again, continue your exertions, you will succeed at length. “Quis enim totum diem jaculans, non aliquando conlineat?” for whosoever shoots often will at length hit the mark. To the same purport is, “Omnem movere lapidem,” “leave no stone unturned,” try every expedient that is likely to be successful.

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*Merx ultronea putet.*

“Profferred service stinks.” We are apt to esteem of little value, what is obtained with small labour. The proverb seems to have taken its origin from the mistrust entertained of any goods pressed upon us with too much earnestness by the venders; from that circumstance, concluding them to be damaged or faulty.

“Laudat venales qui vult extrudere merces,”

every man praising the articles he wishes to  
dispose

dispose of; the purchaser, on the other hand, labours as hard to depreciate what he is about to buy. "It is naught, it is naught, says the buyer, but when he is gone he vaunteth." "Chi comprar ha bisogno di cent' ochii, chi vende n' ha assai de uno," he who buys hath need of an hundred eyes, who sells hath enough of one. We are all of us also solicitous of obtaining intelligence that is attempted to be kept secret, or which is known to a few persons only, and listen to it with more attention than to information equally important, but of more easy acquisition.

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*Fuimus Troes, and "Aqui fue Troya."*

Troy once was, that is, Troy, though now destroyed, was once a great and powerful city. It may be used by persons whose families, or countries, formerly in repute, have fallen to decay. Time was when we were of some note or value. "Fui Caius," is the inscription that Dr. Caius, or Keys, the founder of a college of that name at Cambridge, ordered to be inscribed on his monument.

*Post Festum venisti.*

“ You are come a day after the fair,” the business is done, there is now no want of your assistance, may be said to tardy and indolent persons, who are always too late, whether engaged in business or pleasure. To which however they may answer, “ Il vaut mieux tard que jamais,” “ Better late than never,” and “ Better come at the end of a feast, than at the beginning of a fray.”

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*Illotis Pedibus ingredi.*

Entering with unwashed feet. Alluding to the custom of washing the feet, anciently practised by all persons, before they entered any sacred place, or sat down to their repasts. It was used to be applied to persons talking confidently on subjects they did not understand, or irreverently on sacred subjects; or to those who intruded themselves into business, without having previously prepared themselves by study and application. As the ancients wore sandals, and no stockings, their  
feet

feet and legs were exposed to the mud and dirt, and required to be washed, when they had walked any considerable distance, both for the sake of cleanliness and refreshment. After washing they were usually anointed with sweet-scented oil. This custom, at first adopted from necessity, became at length a religious ceremony.

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*Palinodiam canere.*

This was used to be said to persons, who had been obliged, to use a phrase common in this country, “to eat their words,” to retract the judgment or opinion they had given on any person or subject; to praise what they had before condemned, or to censure what they had commended. The allegorical punishment of the Braggadochio, in all the old playwrights, is to be forced to “eat their swords.”

The following fable is related, as having given origin to this adage. The poet Stesichorus, having in a copy of verses severely censured the conduct of Helena, as a punishment for his offence, he was deprived of his sight

sight by the gods her protectors. Understanding the cause of his disaster, in a subsequent poem, he raised and extolled her character, as highly as he had before censured her. Having therefore sung his palinodia, retracted his censure, which is implied by the term, he was restored to his sight.

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*Aquilæ Senecta.*

Living like an old eagle. Syrus meeting Chremes early in the morning, whom he knew to have drunk hard the night before, addressed him with this phrase, intimating that drinking suited him as it did an old eagle. The eagle, Pliny says, is in the latter part of its life incapable of eating any solid food, the upper mandible growing to such a length, and becoming so hooked, that it can only open its mouth sufficiently to suck the blood of the animals it takes. Old toppers therefore who usually eat but little, may be said like that bird, if the story is correct, to live on suction. The adage may be applied, and with more propriety, perhaps, to persons enjoying a high state

state of health, spirits, and activity to an extreme old age, which the eagle, upon better grounds, is known to do.

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*Matura Satio sæpe decipit, sera semper mala est.*

Corn early sown may disappoint your expectation, but sown too late, you will certainly lose your seed and your labour. A proper and seasonable time is to be chosen for performing all business; if it be too precipitately undertaken, and before you have made the necessary preparation, it will rarely succeed; but if it be delayed too long, and the opportunity suffered to pass by, that can never be recovered, and the business will altogether fail. The proverb probably took its rise from the following passage in Cato's treatise *De Re Rustica*: "*Res rustica sic est, si unam rem seró feceris, omnia opera seró facies,*" such is the nature of husbandry that if one process be performed too late, the whole of the business will fail.

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*Elephantus non capit Murem, nec Aquila  
Muscas.*

The elephant disdains to contend with a mouse, neither will the eagle stoop to catch a fly. The brave man is not easily provoked to punish a coward, and men of enlarged and liberal minds are above noticing the paltry censures of trifling and insignificant scribblers.

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*De Pilo pendet. De Filo pendet.*

“Colgar de un hilo,” it hangs by a hair, by a thread, as the life of a man does, who is at sea in a violent storm ; it may be said in all cases of great and imminent danger, also when the result of any business depends on some minute circumstance. The adage is said to have taken its rise from a device of Dionysius, tyrant of Syracuse, who ordered one of his courtiers, who had too highly extolled the pleasures of royalty, to be placed at a splendid banquet, attended by numerous servants, all ready to obey his orders, and surrounded with every thing that might serve to exhilarate his spirits :

spirits: but over his head, suspended by a single hair, was a massive sword, which threatened every moment to fall upon, and kill him. The thought of the danger in which he was placed, took from him all relish for the dainties before him, and made him request that he might be allowed to descend to his former state of privacy and safety. The tyrant, by this contrivance, meant to shew, that if royalty has its pleasures, it is also surrounded with dangers, that may well be thought to balance its enjoyments. "If thou knewest," he said, "with what cares and anxieties this robe is stuffed, thou wouldest not stoop to take it from the ground." "None think the great unhappy, but the great."

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*Elephantem ex Muscâ facis.*

Persons speaking hyperbolically, and magnifying small and insignificant objects, or treating little offences as great and serious crimes, may be said to make elephants of flies, "mountains of mole-hills."

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*In Laqueos Lupus.*

The wolf is fallen into a snare, was said, when a crafty and bad man, who had been a plague to his neighbours, was visited by any great misfortune, or suffered a considerable loss, particularly if this happened when he was contriving mischief for some other person. "Craft," we say, "bringeth nothing home," that is, nothing that is permanent.

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*Annosa Vulpes hæud capitur Laqueo.*

"Old birds are not to be caught with chaff." An old fox is not easily taken; or with the French, "Un renard n'est pas pris deux fois à un piège," he is not to be twice taken in the same snare; but "Enfin les renards se trouvent chez le pelletier," at length they come to the furrier, "Tutte le volpe si trovano in pelliceria." The tricks of crafty and bad men are not easily detected, but though such may escape for a time, they are usually caught at last. "Mucho sabe la zorra, pero mas el que la toma," the fox is cunning, but he is more cunning who takes him.

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*Captantes capti sumus.*

“The biter is bit.” Attempting to lead another into an error, I am fallen into one myself, from which I am not likely easily to escape. Assaying to mortify another, by placing him in a ridiculous light before his companions, he has turned the jest upon me, and covered me with confusion. Augustus Cæsar, seeing a young man from the country, who in his features very much resembled his own family, asked him, by way of scoff, whether his mother had ever been at Rome? No, said the youth, but my father has. Princes endeavouring to enlarge their dominions at the expense of their neighbours, are themselves not unfrequently obliged to yield up a part, or perhaps the whole of what they before possessed. “He hath graven and digged a pit, and is fallen into it himself.”

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*Æthiopem ex Vultu judico.*

The Æthiopian may be known by his countenance, being too distinctly marked to be  
mistaken

mistaken even on the slightest view of him ; but neither persons, nor things, are in general to be judged of by a superficial view of them, for, “all is not gold that glitters.” Men are not to be estimated to be friends, merely for professing themselves to be so. “Del dicho al hecho ay gran trecho,” there is a great difference between saying and doing, and, “Tierra negra buen pan lleva,” black earth produces white bread ; we therefore say,

*De Fructu Arborem cognosco.*

A tree is known by its fruit, and the real value of a man by his actions.

---

*Satius est recurrere, quam currere malè.*

It is often better to return, than to go on ; that is, when any one finds he has taken a wrong road, it is better to turn back than to proceed, as the further he goes on, the further he will be from the place he proposes visiting. This is the plain and literal sense of the adage ; but it is used to recommend to us to leave any scheme or project in which we may have

engaged, if we find it not likely to answer the intended purpose, and not through pride, and an unwillingness to acknowledge we have been in an error, to persist until we have suffered some great inconvenience, or mischief.

---

*In Mari Aquam quæris, or  
 “ Insanus, medio Flumine quæris Aquam.”*

Do you hunt for water, though surrounded by the ocean ; why particularise one fault in a man, the occurrences of whose life, offer only a continued series of vice and immorality ; or censure a single error in a work, in which they so abound, that they are to be met with in every page ?

---

*Ut Canis e Nilo.*

As dogs drink of the river Nile. Men who are unsteady in business, attending to it by starts and snatches, and then leaving it for other employments, or reading books in the same desultory and careless manner, are said to take

to them, as dogs take water from the Nile, that is, hastily, and without stopping to taste it. This the dogs are said to do through fear of the crocodiles, which abound in the upper part of that river. A person inquiring, after the defeat of the forces of Marc Anthony at Actium, what he had done there, was answered by his friend, "Ut canis in Ægypto, bibit et fugit," that is, as the dogs do in Egypt, drink and run. Marc Anthony is said on that day only to have shewn himself, and seeing the superiority of the forces of his adversary, to have fled, without waiting the result.

---

*Fluvius cum Mari certas.*

Being but a river, do you compare yourself to the ocean? A frog trying to extend herself to the size of an ox, burst, we are told, and became an object of derision to the spectators. Men of slender fortunes, emulating the state and splendor of the wealthy, are ruined, and are despised even by those who encouraged them in their expenses.

“ Qui monte plus haut qu’il ne doit,  
Descend plus bas qu’il ne voudroit.”

Those who attempt rising higher than they ought, generally mar their fortunes, and fall lower than they would have done, had they been less ambitious.

---

*Leonem ex Unguibus estimare. Ex Pede  
Herculem.*

From the size of the talons, you may estimate the bulk of an animal, and from the foot, the stature of the man to whom it belonged. Also, from a single stratagem, the wit and ingenuity, and from a letter, or conversation, the learning, or judgment of any one with whom we are about to be connected may often be discovered. The rule, however, is not infallible, for bulk does not always indicate strength or courage; neither are the qualities of the mind ordinarily laid open at a single interview. Hence we say, “Fronti nulla fides,” mens’ characters are not always written on their foreheads, and “No es todo oro, lo que reluce,” all is not gold that glitters; and  
“straight

“straight personages have often crooked manners; fair faces, foul vices; and good complexions, ill conditions.”

It is known, Plutarch says, that the Olympic stadium was of the length of six hundred feet, measured by the foot of Hercules; but Pythagoras, finding that the stadium used in other countries, containing the same number of feet of men of the ordinary stature, was much shorter, by dividing the space in which it was deficient into six hundred parts, he determined the exact length of the foot of Hercules, and thence of his stature or height, which he found to be six feet seven inches; and Phidias the statuary, from seeing the claw of a lion, ascertained the size of the animal, whence the proverbs.

---

*Extremis Digitis attingere.*

This may be said by a writer or orator, who does not mean to enter deeply into the subject he is discoursing of, but only to handle it lightly, not to grasp or take hold of the object, but to touch it with the ends of his fingers. “Summis labiis,” persons professing

with their lips, more than they intend, has nearly a similar meaning ; and

*Summis Naribus olfacere,*

passing an opinion upon a subject from a very slight inspection or examination of it. “*Molli brachio, et lævi brachio,*” are also phrases used to intimate that a business has been hurried over, without having the necessary attention paid to it. In handicraft business we should say, “bestow a little more elbow-grease upon it.”

---

*De Fæce haurire.*

To drain the cask, and drink to the bottom ; metaphorically, to be reduced to the lowest state of misery and wretchedness.

---

*Eandem tundere Incudem,*

With persevering industry. Like to schoolmasters, who are obliged to repeat the same lesson to an hundred different boys, and many times to the same boys, that it may be retained in their memories. There are few things impossible

impossible to industry. Iron, by repeated strokes of the hammer, becomes at length soft and pliable, whence the adage.

---

*In Quadrum redigere.*

To make any thing perfectly square; metaphorically, to reduce to order. Thus the parts of any object, or of any speech or composition agreeing together, they are said to quadrate; and the man whose conduct is consistent and right, is said "to act upon the square." The phrase seems to be derived from the uniform and apposite consistency of that figure, whose every side and angle is answered by its opposite.

---

*Dimidium plus toto.*

The half is oftentimes more, or better than the whole; that is, the half that we possess, or that may be acquired with safety, is better than the whole, if it cannot be obtained without danger. By this enigmatical adage, in frequent use among the ancients, is recommended the "aurea mediocritas," the golden mean;

mean; or, moderation in our pursuits of riches or of power. It is better to be contented with a middling estate, or to cease speculating when we have acquired a competency, than by hunting after more, to hazard what we already possess. The dog catching at the shadow of a piece of meat which he saw in the water, lost that which he held in his mouth. The adage may also be applied to persons engaged in controversy, where neither party will give way though a small concession on each side might tend to their mutual profit. Erasmus applies it to the dissensions existing between the Lutherans and the Romanists, which then raged with great violence, neither party being disposed to recede in their pretensions, or both of them, perhaps, making it a point of conscience not to yield. “*Dum enim theologi quidam, ac præsules, nihil omnino volunt de suis dogmatibus, ac jure concedere, veniunt in periculum ne perdant et illa, quæ bono jure tenebant.*” For while the heads of the Romish church will yield nothing to the adverse party, there seems great reason to apprehend they will lose much of what they would be allowed

to retain. My opinion, he adds, is, that rather than hazard losing the whole of the authority they contend for, that they give up a portion of it, it being better to preserve the half, than by contending for the whole to lose all. From this, and other passages in his works, it seems clear that though Erasmus continued to his death in community with the catholics, he was much more inclined to the tenets of the Lutherans, and so indeed the Lutherans believed, and they reproved him accordingly for his pusillanimity, in not declaring himself more openly. But he had not the courage, as he frankly acknowledged, to become a martyr. "Non omnes ad martyrium, satis habent roboris; vereor autem, ne, si quid inciderit tumultûs, Petrum sim imitaturus." He was besides, as he says, so averse to contention, that he should abandon the truth itself, if it could only be defended by tumult. "Mihi adeo invisâ est discordia, ut veritas etiam displiceat seditiosa." Hesiod, to whom we owe this adage, tells us, that having been defrauded of a portion of his estate by his brother, he was thence induced to turn his mind more sedulously

lously to the cultivation of what remained, which soon became so productive, that he observed, the judges, who decided the cause, had not done him so much injury as was apprehended, the half proving in the event to be more valuable than was the whole.

“ Unhappy they to whom God ha’nt revealed,  
By a strong light which must their sense controul,  
That half a great estate’s more than the whole ;  
Unhappy, from whom concealed still does lye,  
Of roots and herbs, the wholesome luxury.”

---

*Oleo tranquillior.*

Attend to me, and I will cure you of your passions, and make you more soft, supple, and pliant than oil, “ As mild as a turtle-dove.” It is known, that oil poured into water; when in the highest state of agitation and disturbance, renders it immediately smooth and placid; hence persons of peaceable and quiet dispositions were said to be, “*Oleo tranquillores*,” as those of haughty, unsteady, and passionate tempers were, “*Iracundiores Adria*,” more boisterous and turbulent than the Adriatic sea,

sea, which had the character, though not very justly, perhaps, of being peculiarly liable to storms and tempests. Pope seemed to think that his verses might have an effect on the mind similar to that of oil on water.

“ Know there are lines, which fresh and fresh applied,  
Might cure the arrantst puppy of his pride.”

---

*Canis in Præsepi.*

Like the dog in the manger, who would not suffer the ox to eat of the hay, though he could make no use of it himself. Those who have large collections of valuable books, which they are incapable of reading, and refuse to let them be consulted by others who might reap information from them, are guilty of this vice, as indeed is every one, who will not impart, out of his abundance, to those who are in want.

---

*Summum Jus summa Injuria.*

The extreme of justice, that is, strictly adhering to the letter of the law, may prove highly injurious. As it is impossible that laws  
should

should be so framed as to embrace and take in every species or degree of turpitude or crimes ; so on the other hand, it cannot be avoided, but that in the endeavour to restrain or punish vice, general regulations will be made prohibiting actions, which, under certain circumstances, may not be criminal, or may be even necessary or unavoidable. Hence it has been found expedient in most civilised countries, to lodge a power in the supreme magistrate of pardoning persons, in whose cases some alleviating circumstances appear, who, by rigidly adhering to the letter of the law, would suffer the punishment allotted to the act he had committed. Courts of equity are also formed, empowered to correct errors in the wording of deeds or instruments by which property is transferred, when it appears that by following the direct meaning of the words the intention of the parties would be defeated. By a law of the Romans, children refusing to support their aged parents were condemned to be thrown into prison ; “ *liberi parentes alant, aut vinciantur.*” But should the son be incapable of procuring sustenance for himself,

self, it would be highly injurious to condemn him to suffer the penalty of the laws : a similar law prevailed at Athens, but was obligatory only on those persons whose parents had brought them up to some business or calling. There are other ways in which this popular adage may be properly applied,

“ *Insani sapiens nomen ferat, æquus iniqui,  
Ultra quam satis est, virtutem si petat ipsam.*”

We should take care that even our admiration of virtue be not carried to excess, but remember, in our censures of the conduct of others, to make allowance for slight errors and imperfections, such as are incident to the nature and state of man, which occasions that even our best works fall very short of perfection. “ The archer who shoots beyond the mark misses it, as well as he that falls short of it.” “ We may grasp virtue,” Montaigne says, “ so hard, till it becomes vicious.” No men are less beloved than those who are too rigidly nice and exact in marking small errors in their families, though they censure nothing but what is, in a degree, reprehensible. “ *Quien las cosas  
mucho*

mucho apura, no vive vida segura," he that is over-nice in looking into small errors, will never live an easy and quiet life. There should be a medium therefore in our prosecution of virtue, as well as in every other pursuit.

---

*Aberrare à Scopo, non attingere Scopum, extra Scopum jaculare.*

"To miss the mark," to throw beyond or over-shoot the mark, to be out or mistaken in our conjecture upon any subject. It is applicable to any one who in conversation or writing wanders from the subject proposed for discussion, as he was said "attingere scopum," "to hit the mark," who delivered what was pertinent or proper.

---

*Inexplebile Dolium,*

A cask which cannot be filled. An appetite that can never be satiated, a thirst after riches that no acquisition of fortune can satisfy, have been aptly enough compared to a  
leaky

leaky vessel, that can never be filled, the liquor running out as fast as it is poured in. It may also be applied to persons who, from incapacity or inattention, retain nothing that they have learned : it is labour lost, "it is like pouring water into a sieve," to attempt instructing such persons.

---

*Aut bibat, aut abeat.*

Either drink or begone, and " Odi memorem compotorem," I hate the man who tells what is said at the table. It was a custom among the ancients, and it is still followed, at their convivial meetings, to place one of the company at the head of the table as president or moderator for the day, whose office it was to see, among other things, that each of the guests drank his portion of wine ; and this was one of the laws that was invariably put in force, " either drink or leave the company," that none of them might be in a state to take advantage of any unguarded expression that might happen to be used. " Quando à Roma fueres, haz como vieres,"

that is, "when we are at Rome, we should do as they do at Rome;" and we should, at least for the time, accommodate ourselves to the manners of those persons with whom we associate. Antipater of Sidon, who had possibly been traduced by one of these unfair intruders upon festivity, expresses his indignation against the whole tribe as follows :

" Not the planet that sinking in ocean,  
Foretells future storms to our tars;  
Not the sea when in fearful commotion,  
Its billows swell high as the stars ;  
Not the thunder that rolls in October,  
Is so hateful to each honest fellow,  
As he who remembers when sober,  
The tales that were told him when mellow."

What is told at such times has always been considered as "said under the rose," or under a seal of secrecy, of which the rose is an emblem. The Germans were used to have a rose in painting or in sculpture on the ceilings of the rooms in which they caroused. The rose was the favoured flower of Venus, and was by Cupid dedicated to Harpocrates, the God of Silence, the votaries to his mother being particularly

cularly interested that their rites should be kept secret : this property of the rose is celebrated in the following tetrastic :—

“ Est Rosa flos Veneris ; quo dulcia furta laterent,  
Harpocrati, matris dona, dicavit Amor;  
Inde rosam mensis hospes suspendit amicis,  
Convivæ ut sub eâ, dicta tacenda sciant.”

“ The Rose was born for beauty’s queen ;  
Young Love in playful hour,  
From eye and ear her thefts to screen,  
To Silence gave the flower.

Hence o’er the friendly board the rose  
Suspended blush’d, to shew  
That he who would the joy disclose,  
Is mirth’s and friendship’s foe.”

Cicero seems to extend the meaning of the adage, to persons declaiming with too much violence against the miseries which all men suffer more or less in this life. Either be contented with what you meet with here, or leave them, and see what another world may afford you. With more propriety it may be applied to persons railing at the laws and manners of their own countries; either refrain from your censures, or go to some place where you imagine you shall fare better.

*Frigidam Aquam effundere.*

“ To throw cold water on a business,” to retard its progress by idle scruples, or by more than necessary caution, is at least the manner in which the phrase is used by us. As few great actions can be achieved without some danger, or any work of eminence performed without hazard, to magnify these and to suppose them to be inevitable, because they are possible, is to check the progress of invention and improvement in the world. “ Chi troppo s’assottiglia, si scavessa,” who refines too much concludes nothing, or who makes himself too wise, becomes a fool. “ He that regardeth the wind, shall not sow ; and he that looketh at the clouds shall not reap ;” the face of the sky not affording certain signs, indicating that the weather will continue for a sufficient space of time favourable to those operations : we therefore say, “ nothing venture, nothing have :”

---

“ Our doubts are traitors,  
And make us lose the good we oft might win,  
By fearing to attempt.”

*Stultus*

*Stultus qui Patre occiso, Liberos relinquat.*

Having killed the father, you should have destroyed the children also ; they being spared, will at some future time revenge the death of their parent. When the murderers informed Macbeth, that they had killed Banquo, but that Fleance his son was fled, " Then," said the king, " you have scotched the snake, not killed him." You should have taken care either not to have provoked the man, or you should have rendered him incapable of returning the affront.

---

*Oportet Testudinis Carnes aut edere aut non edere.*

Either eat the turtle, that is eat plentifully of it, or leave it. " Do it or let it alone." This is said to unsteady or lukewarm persons who stand long hesitating, who will neither take nor leave what is offered them, or who set about a business with so ill a will, that it is impossible it should succeed. In literature,

such waywardness is more likely to make men opiniative cōxcombs than to improve their understandings, as we learn from these lines of Pope :

“ A little learning is a dangerous thing,  
 Drink deep, or taste not the Pierian spring;  
 There shallow draughts intoxicate the brain,  
 But drinking largely sobers us again.”

The flesh of the turtle eaten sparingly, was said to disagree with and disturb the stomach, but taken plentifully, to be innocent and salutary, whence the adage. This, however, though believed by the ancients, is not very probable ; it is more consonant to reason, that it soon became putrid, and was therefore not fit to be long kept.

---

*Ab Ovo usque ad Mala.*

From the eggs to the apples, from the beginning to the end ; it was said when a story or an account of any transaction was narrated circumstantially, from its commencement to its termination. Alluding to the tables of the  
 Romans,

Romans, at which eggs were first, apples last served.

---

*Bonæ Leges ex malis Moribus procreantur.*

Good laws are the offspring of bad actions. If men were all just and honest, there would be no need of laws to restrain them. If there were no diseases, there would be no need of physicians; if no crimes, there would be no occasion for judges, or executioners. Solon being asked why he had devised no punishment for parricides, said, "the crime was so horrible, he could not suppose it would ever be committed."

---

*Similes habent Labra Lactucas.*

"Like lips, like lettuce." Thistles suit the rough and hard lips of the ass, and coarse and plain diet the stomach of the clown; employments, clothes, and entertainment should be adapted to the persons for whom they are provided; a dull scholar to a stupid master, and a froward wife to a peevish and churlish husband.

band. "It would be a pity," we say, "that two houses should be troubled with them." "Tal carne, tal cultello," the knife should suit the meat, and "Dios da el frio conforme a la ropa," the cold is fitted to the coat. The poor man with his thread-bare and tattered raiment, is no more incommoded by the cold than the rich man who is clothed with furs and velvets. Hence we say, "God suits the back to the burthen." Whenever we hear that a mean, sordid, and worthless man has committed some dirty act, we say it was of a piece with the man, no better could be expected of him; the action suited him as thistles do the mouth of an ass, and this is the usual way of applying the proverb. To the same purport is,

*Dignum Patellâ Operculum.*

A cover worthy such a pot. "What better could be expected from such a stock," or, in a favourable way, nothing less was expected from so excellent a man; though the adage is more commonly used in an unfavourable sense. We have however a phrase which seems to

to militate against the sense of this proverb, as when we say of a person performing unwillingly a duty imposed upon him, " he looks like an ass mumbling of thistles."

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*Si juxta claudum habites, subclaudicare disces.*

If you dwell with the lame, you will learn to limp likewise. We are all prone to imitate those with whom we associate. Those who educate children therefore should be careful not to introduce among them any persons who squint, stammer, or have any remarkable defect in their gait, or who have any acquired habits that are unseemly or disgusting. But such is the capriciousness of mankind, that in pursuit of the idol fashion, they will not only subject themselves to inconvenience and pain, but will maim and distort their bodies, and fancy such perversions to be beauties. For examples of this kind, we need not recur to the ladies in China, who submit to be rendered cripples, in order to distinguish themselves from the lower classes of women ; or to the Esquimaux and other uncultivated people, who

who wear fish bones stuck through their ears and nostrils, and deem them to be ornaments, who suffer themselves to be tattooed, or commit an hundred other extravagances, to add grace, as they suppose, and dignity to their persons. The absurdity of these customs have been equalled at the least by the ladies in this, and perhaps, in every other country in Europe; the high-heeled shoes, and the straight and stiff stays, so long the fashion here, occasioning to those who wore them as much pain, and were as prejudicial to their health, as the practices of the savages. But the ladies must not be allowed to bear the whole of the ridicule attached to these follies. The men may justly put in a claim for their share. It is known that Alexander the Great carried his head a little over the left shoulder. This defect in the prince soon became a fashion, and then, we are told, "not a soul stirred out until he had adjusted his neck-bone; the whole nobility addressed the prince and each other obliquely, and all matters of importance were concerted and carried on in the Macedonian Court, with their polls on one side." As  
Diony-

Dionysius was purblind, his courtiers, Plutarch says, the better to conciliate his favour, affecting to have the same deficiency, ran against each other, when in his presence, stumbled over stools, chairs, or whatever happened to stand in their way ; and he speaks of another country, where the courtiers carried their adulation so far, that many of them repudiated wives whom they loved, in compliment to the tyrant who had put away his wife, with whom he was disgusted. Dr. Heberden gives a more recent instance of a similar folly. " When Lewis the XIV. happened to have a fistula, the French surgeons of that time complain of their being incessantly teased by people who pretended, whatever their complaints were, that they proceeded from a fistula ; and if there had been in France, he adds, a mineral water reputed capable of giving it them, they would perhaps have flocked thither as eagerly as Englishmen resort to Bath, in order to get the gout, the fashionable disease of this country."

---

*Corrumpunt Mores bonos Colloquia prava.*

“ Evil communication corrupts good manners.” If it is important to prevent children in particular from associating with those who have any personal defects, lest they should adopt them, it is still more necessary to guard them against the infection of depraved morals; which are more readily imbibed, take deeper root, and are with greater difficulty removed than those affecting only the person. “ *Cos-tumbre haze ley,*” custom has the force of a law, and “ *Mudar costumbre a par de muerte,*” to change a custom is next to death. “ Tell me,” we say, “ with whom you associate, and I will tell you what you are.” “ *Che dorme co cani, si leva col le pulci,*” those who sleep with dogs rise up with fleas, and “ *La mala compagna, e quella che mena huomini a la furca,*” it is bad company that brings men to the gallows. “ Company,” Falstaff says,

“ Villanous company hath undone me;  
Till I knew thee, Hal, I knew nothing.”

On the other hand, the Spaniards say, “ *Ari-mate a buenos, y seras uno dellös,*” associate  
with

with the good, and you will be esteemed one of them.

---

*Conscientia mille Testes.*

Conscience is as a thousand witnesses. We therefore say, "An evil conscience needs no accuser." "Heu quam difficile est, crimen non prodere vultu!" how difficult it is for a person accused of a crime to avoid betraying his guilt by his countenance. No man who has not been long trammelled in wickedness can bear this test. "Oh coward conscience, how dost thou affright me!" was the apostrophe of Macbeth, after having murdered his sovereign. "Labour," Lord Bacon says, "to keep a good conscience; for he that is dis-furnished thereof, hath fear for his bedfellow, care for his companion, and the sting of guilt for his torment." The following lines from the Thirteenth Satire of Juvenal as translated by Mr. Hodgson, give a terrible description of the power of conscience, in tormenting those, who may perhaps have escaped punishment by the insulted laws of their country,

"Yet

" Yet can we deem those traitors free from pain,  
 Who the quick sense of villany retain ?  
 Whom secret scorpions to confession urge,  
 While torturing conscience shakes her bloody scourge ?  
 To them belongs more dreadful punishment  
 Than laws can execute, or judge invent ;  
 By day, by night, condemn'd to hear within,  
 The sleepless witness of their burning sin.  
 These are the souls who shrink with pale affright,  
 When harmless lightnings purge the sultry night ;  
 Who faint, when hollow rumblings from afar,  
 Foretell the wrath of elemental war ;  
 Nor deem it chance, nor wind that caus'd the din,  
 But Jove himself in arms to punish sin."

Not alien to the sense of the proverb, though  
 dissimilar enough to the lines just quoted, is  
 the following story :

A clergyman with whom Brantome was  
 acquainted, preaching to a polite audience  
 on conjugal infidelity, said he understood  
 there were some among them, who were so  
 depraved as to wink at the infidelity of their  
 wives, in favour of persons from whom they  
 were soliciting preferment. And now, says  
 he, I mean to strike the most culpable, lifting  
 up his hand, as if about to throw something  
 at him, on which a majority of the married  
 men

men stooped down their heads ; waiting a small time, until they had recovered their seats, he added, I did suppose that some among you might be guilty, but I did not before know that so large a proportion of you were so.

---

*Magistratus Virum indicat.*

The office shews the man. Men who have opulence and power, being under little restraint, shew their natural dispositions, which those in more confined circumstances are obliged to check and subdue. Galba, who had passed through all the offices of the state with honour, when at length, and late in life, he was made Emperor of Rome, being possessed of unlimited power, he became a monster of cruelty and avarice. He was, “*Omnium consensu, capax imperii, nisi imperasset,*” by the consent of all he would have been fit for the supreme command, if he had not attained to it ; and of Caligula, Suetonius says, “*Nec servum meliorem ullum, nec deteriorem dominum fuisse,*” there never  
was

was a better servant, nor a worse master. Vespasian, on the other hand, who in the early part of his life, had been a voluptuary, and shewed little attention to business, being raised to empire, filled his post with so much honor, as to be called the Delight of Mankind. “ Solus imperatorum Vespasianus mutatus in melius,” he was the only one of the emperors, who became a better man by being raised to the supreme command.

---

### *Manliana Imperia.*

Any exceedingly harsh and severe sentence or punishment, was so called from Titus Manlius, who ordered his own son to be first scourged, and then beheaded, the usual punishment for disobedience of military orders, for having, in the heat of battle, advanced beyond his rank upon the enemy. The story adds, that Manlius, being some time after offered the consulship, declined accepting it, telling the people, that as they could not bear his severity, for they had censured him for his

his

his cruelty, so neither could he bear their licentiousness.

---

*Sylosontis Chlamys.*

The garment of Syloson ; alluding to a rich cloak which Syloson gave to Darius, before he came to the empire. The prince, pleased with the conduct of the man in making him so grateful a present, for the garment was exquisitely beautiful, as soon as he was advanced to the throne, gave him the sovereignty of the island of Samos. The proverb may be applied to any one conferring small favours on their superiors, in the expectation of getting something of greater value. Syloson, the story adds, exercised his authority with so much severity, as usually happens when men of obscure birth are raised to high rank and dignity, that the people, tired with his tyranny and rapaciousness, quitted the country in such numbers, as in time to reduce it almost to a desert. This gave birth to the following, which became also proverbial.

*Operâ Sylosontis ampla Regiô.*

Which may be rendered, By the favour of Syloson, there is now room enough, and may be applied on any similar occasion; and it seems as if the present Emperor of the French would make room enough in all the countries that are so unfortunate as to be visited by him. It may also be applied where any one has by extravagance emptied his coffers, or unfurnished his house.

---

*Dii laneos Pedes habent.*

The gods have their feet shod with wool. "God comes with leaden feet, but strikes with iron hands." The ancients, by this enigmatical proverb, intimated that the judgments of the Deity were executed in so silent a manner, that the offenders did not often perceive the approach of the punishment they were doomed to suffer, until they felt the stroke. But, "where vice is, vengeance follows."

"Raró antecedentem scelestum  
Deseruit pede pœna claudo."

Punishment,

Punishment, though deferred, rarely fails ultimately to be inflicted on those who have offended.

---

“Vengeance, though slow paced,  
At length o’ertakes the guilty, and the wrath  
Of the incensed powers, will fall most sure  
On wicked men, when they are most secure.”

---

*Zenone moderatior.*

More temperate than Zeno; who, both by example and precept, is said to have inculcated in his disciples the advantages of being plain in their apparel, consulting only what was necessary and moderate in their diet, and in all other sensual enjoyments. As by following this regimen, they would have use for very little money for their personal conveniences, they might more readily bestow it, either for the benefit of their country, or on necessitous individuals.

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*Aurum habet Tolosanum.*

He has got the gold of Tolosa. Tolosa was a town in Gallia Narbonensis, which became a

Roman colony under Augustus Cæsar. Cæpio, one of the consuls, having plundered a temple of Minerva, their tutelar deity, became from that time unfortunate in all his transactions; which was considered as a judgment upon him for his sacrilege. The same sentence continues to be passed on persons falling to decay, after having possessed large property, acquired by rapine: "I thought it would not thrive with him:" a harmless prejudice. To the same purport is the adage "Equus Sejanus," or the horse of Seius, which whoever possessed, came to a miserable end. This is said to have been the fate of four of its owners in succession. It was therefore said indifferently of persons who were very unfortunate, "He has the horse of Seius, or, the gold of Tolosa."

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*Festina lente.*

"On slow," a frequent motto on dials, and giving a name to a noble family in this country; but to be considered here, as affording an important rule for human actions. "Tarry a little, that we may make an end the sooner,"

sooner," was a favourite saying of Sir Amyas Paulet, that is, let us consider a little before we begin, and we shall get through the business with less interruption. "*Qui nimis prospere, minus prospere,*" too much haste in the beginning, makes an unhappy ending. "*Propera prospere,*" "make no more haste than good speed," for "*haste makes waste.*" "*Sat cito, si sat bene,*" "soon enough, if well enough." "*Presto et bene, non conviene,*" hastily and well, rarely or never meet. "*Pas à pas on va bien loin,*" step by step we may to a great distance go. "*Chi va piano va sano, e anche lontano,*" who goes slowly, goes sure, and also far. "It is good to have a latch before your door," that you may be stopped a minute or two before you get out, which may enable you to consider, whether you have taken with you every thing you may have occasion for in the business you are going upon. From these adages, and many more might be added; all bearing on the same point, we see how highly the precept has been esteemed in all ages. Erasmus thought it of such general utility, that it might not improperly be in-

scribed upon our public columns and buildings, upon the doors of our houses, and upon our screens, or other pieces of furniture, and to be engraved upon our rings and seals, that it might be met by us whichever way we turned our eyes. “ Poco a poco van lexos, y corriendo a mal lugar,” slow and softly go far, the Spaniards say, and haste may bring the business to an ill conclusion.

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*Difficilia quæ pulchra.*

What is valuable is usually of difficult acquisition. Things that are rare and of great utility are not ordinarily to be obtained but with much labour. Learning, which contributes so much to distinguish those who are possessed of it, is not to be acquired but by long and continued study and application. It is difficult to restrain our passions, and to acquire habits of temperance and moderation, but these when obtained are of inestimable value. The difficulty with which arts and sciences are learned is so great, that few would undertake the labour of acquiring them  
but

but for the pleasure and advantages they hold out to those who possess them.

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“ Nothing endears

A good, more than the contemplation

Of the difficulty we had to obtain it.”

“ Non est à terris mollis ad astra via,”  
 “ narrow and difficult is the way that leads to  
 life, but broad and easy that which tends to  
 destruction.” “ Difficilius est sarcire concor-  
 diam, quam rumpere,” how easy it is to sow  
 dissensions and strife among men, but how  
 difficult to bring them again to peace and har-  
 mony!

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*Cumini Sector.*

One who would carve or split a cummin seed.  
 The adage was applied to persons who were  
 extremely cautious in examining into the evi-  
 dence on which any report was founded, be-  
 fore they admitted it as deserving credit. Of  
 such a character was the Emperor Antoninus  
 Pius, to whom the proverb was applied, for his  
 patience and diligence in examining into the  
 merits of the causes that came before him ;

and if all persons were of the same disposition, it would put a stop to more than half the broils, dissensions, and disputes which add so largely to the catalogue of evils afflicting us; but “*ouï dire va par ville*,” idle reports that have no foundation, are quickly circulated and easily believed. The adage is, however, more commonly applied to persons of mean and sordid dispositions, and has the same sense as,

*Ficos dividere,*

Persons who would cut a fig into parts, or as we say, “who would flay a flint.” “He will dress an egg and give the broth to the poor.” Though the fruit is not a native of this country, yet when we mean to speak contemptuously of any one, we say, “a fig for him,” and “under my cloak,” the Spaniards say, “a fig for the king.”

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*Nemini fidas, nisi cum quo prius Modium  
Salis absumpseris.*

Or as the French say, “pour bien connoître

un homme, il faut avoir mangé un muid de sel avec lui." As a friend is "alter ipse," another self, to whom the most secret transactions of your life may be communicated, it is necessary you should be well acquainted with him, before he be admitted to this intimate familiarity, or that you should have known him, as the adage expresses it, so long that you might have eaten a peck of salt with him. Salt among the eastern nations was the type of hospitality, and for its many useful qualities, particularly for its power of preserving bodies from putrefaction, it seems to have been every where had in high estimation; which is the reason, probably, why it is named here in preference to bread, or other articles also in daily use at our tables.

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*Multas Amicitias Silentium diremit.*

Silence or neglect destroys friendship. "Non sunt amici qui degunt procul," they will not ordinarily long continue to be friends, who live at a great distance from each other.

As

As we should not be hasty in forming connections, so having formed them, we should cultivate them with care, and strengthen the intimacy by frequent conversation and correspondence. “Lontano dagli occhi lontano del cuore.” “Loin des yeux, loin du cœur,” “out of sight, out of mind.”

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*Pulchrè dicti. Bellè narras.*

You have made out a pretty story, was used to be said, ironically, to any one who had failed egregiously in delivering a message or telling a story; and similar forms of speech are not uncommon among ourselves.

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*Rara Avis.*

He is a rare bird indeed, was used to be said of any one doing an act of unusual generosity or goodness; or of a man of such strict morality, that he would not do a mean or unjust action though he might without fear or detection obtain a fortune by it. A character which, though very uncommon in the later  
ages

ages of the Roman empire, is, I trust and believe, by no means so at this time, in this country :

“ Rara avis in terris, nigroque simillima cygno.”

“ Corvo quoque rarior albo.”

A phenomenon more rare, Juvenal supposes, than a white crow or a black swan.

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*Naribus trahere.*

“ Menar uno per il naso,” It. “ Mener par le nez,” “ to lead any one by the nose.” To obtain so much influence or such command over any one, as to induce him to do whatever you advise, though equally averse to his inclination and his interest. The phrase takes its origin from the custom of leading animals by rings passed through their nostrils. This, by ecclesiastical lawyers, is called “ having the advowson of a man’s conscience.” Does not this apply equally to the leaders of majorities and minorities in certain assemblies ?

*Ama tanquam osurus. Oderis tanquam amaturus.*

Or, as the Spaniards say, “ quando estes en enojo, acuerdate que puedes venir a paz, y quando estes en paz, acuerdate que puedes venir a enojo,” that is, when you are angry with any one, consider that you may be reconciled ; and when you are friends with any one, that you may be at enmity with him ; therefore, “ del mal que hizieres no tengas testigo, aunque sea tu amigo,” you should not be so communicative even to your most intimate friend, as to make him privy to your failings, still less to the vices of which you should be guilty, as it might tend to alienate him from you, or enable him to do you an injury, if your connection should by any means be dissolved ; an event which, from the mutability of human affairs and dispositions, should always be considered as possible at least : neither should you, on the other hand, reproach your enemy so bitterly, or tax him with faults so atrocious, as to make  
it

it impossible he should ever forgive you; as circumstances may occur that may make it your mutual advantage, or even render it necessary that your acquaintance should be renewed. Erasmus states, as one of the evils attendant on publishing letters to and from our friends, that occurrences may happen obliging us to change our opinions, and to censure those whom we had commended, or to praise those whom we had before censured: "*jam et illud est incommodi, quod, ut nunc resunt mortalium, ex amicissimis nonnunquam reddantur inimicissimi, et contra; ut et illos laudatos, et hos doleas attactos.*" Erasmus speaks feelingly here, finding himself called upon in the latter part of his life, to censure Ulric Hutton, a violent and turbulent man, whom in his early works he had liberally commended.

The following observation of the poet Burns, may be added as further illustrating this adage. "I am not sure," he says, "notwithstanding all the sentimental flights of novel-writers, and the sage philosophy of moralists, whether we are capable of so intimate and cordial

dial a coalition of friendship, as that one man may pour out his bosom, his very thought, and floating fancy, his very inmost soul, with unreserved confidence to another, without hazard of losing part of that respect which man deserves from man ; or from the unavoidable imperfection attending human nature, of one day repenting his confidence." Cicero was, however, of opinion, that nothing could be more hostile to the idea of genuine friendship, than the sentiment contained in this adage, neither could he believe that it was the saying of so wise a man as Bion, to whom it is attributed. Certainly it is not in accord with the picture of true friendship, given in the elucidation of the first and third adages in this volume.

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*Ne Malorum memineris.*

Do not revive the memory of troubles that are past. "Repeat no grievances." The thirty tyrants, who had seized upon the government of Athens, having been expelled by Thrasybulus, he enacted a law, "*Ne quis de præteritis actis*

actis accusaretur, aut mulctaretur," that no persons should be accused or punished for the part they had taken during the civil dissensions. He added, "*Ne malorum memoriam revoces*," which is said to have given origin to the adage. Not alien to this is what is related of the Emperor Charles the Fifth. When he entered Wittenburgh, in the year 1547, he was much pressed by the Spaniards who were in his army, to destroy the monument which had been erected there to Luther; but he severely reprov'd them, under penalty of the forfeiture of their lives, from disturbing the ashes of that celebrated reformer, to whom he had nevertheless been, while living, an implacable enemy; adding, "*Nihil mihi ultra cum Luthero*," I have nothing further to do with Luther, he is now amenable to another and a higher tribunal; neither is it my custom to war with the dead, but with those who are living, and appear in arms against me. Similar to this was the conduct of Lewis the Eleventh. When he was urged to deface the monument of John, Duke of Bedford, who had been Regent of France in the time of Henry the Sixth:

Sixth: "He would not," he said, "disturb the ashes of the man, whom all France could not repel when living." Our King Charles the Second, being recalled from banishment, and put in possession of his crown and kingdom, after passing an act of amnesty, required of his courtiers that they should make no further mention of their past sufferings, and on any allusion to them being made, he was used to check them, reminding them of one of his father's golden rules, that they were "to repeat no grievances."

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*Septennis quum sit, nondum edidit Dentes.*

Though he is seven years of age, he has not yet cut his teeth, was used to be said to persons, who, though men in years, were, in their actions, and in their understanding, only children; to men passing their time in idle and boyish amusements, or asking questions on subjects so trifling and common, that it would be disgraceful even for children to be ignorant of them. We say of a person who suffers himself to be easily outwitted, "he has  
not

not got all his teeth," or "he has not cut his eye-teeth."

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*Canis festinans cæcos parit Catulos.*

The dog hastening to produce its young, brings them into the world blind, that is, immature, and before they are completely formed. This was used, and may be applied to persons who are in so much haste to finish what they undertake, that they leave it imperfect. Those err similarly, who are too precipitate in giving their opinion on any work, or action, before they have had time to examine into its merit.

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*Lingua, quo vadis ?*

Tongue, whither are you going? The tongue has been compared, and not unaptly, to the helm of a ship; though it makes but a small part of the vessel, yet upon its right or improper movement, depends the safety or destruction of the whole. How valuable a discreet and eloquent tongue is, and on the other hand, what confusion and distress a hasty and

turbulent tongue often occasions, we all of us know ; hence the phrase

“ Vincula da linguæ, vel tibi vinc’la dabit.”

Confine your tongue, or it will bring you into confinement. Amasis, king of Egypt, having ordered the philosopher Bias to send him the best and the worst part of a victim about to be sacrificed, Bias sent him the tongue of the animal, intimating, that according as it was used, that was the part which was capable of producing the greatest good, or the greatest evil to the possessor. “ Tel coup de langue, est pire qu’un coup de lance,” a stab with the tongue is worse than a thrust with a lance.

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### *In Nocte Consilium.*

“ La notte é madre di pensiera,” night is the mother of reflection. “ La nuit donne conseil,” consult, or take counsel of your pillow ; that is, do not precipitately, and on the first proposal, enter into any engagement, that may have a material influence on your future prospects in life. It is better to sleep, that is, to deliberate on a business proposed to be done, than

than to be kept awake by reflections on its being improvidently finished. Indeed a habit of deliberating before you act, is useful in inferior matters, taking care, however, that it may not degenerate into a futile, and trifling affectation of gravity, that may make you ridiculous. Our English proverb says, "On a good bargain think twice." A wise man rarely determines on the merit of an offer, on the first view of it, however advantageous it may seem. A more intimate acquaintance is wanted to enable him to decide on its actual value. The worth of the object may be greater than the price at which it is offered ; but he will consider whether it may be wanted by him, or whether by purchasing it at that time, he may not subject himself to greater inconveniences, than the advantages proposed by possessing it will compensate. "*Bon marché tire l'argent hors de la bourse,*" "a good bargain is a pick-purse." People are often induced to buy an article because it is cheap, but, "*Compra lo que no has menester, y venderas lo que no podras escusar,*" "buy what thou hast no need of, and ere long thou shalt sell thy necessities ;"

cessaries;" and "Quod non opus est asse carum est," what is not wanted is dear even at a farthing.

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*Fronti nulla Fides.*

Too much credit must not be given to appearances. "No es todo oro, lo que reluce," and "Tout ce qui reluit n'est pas or," for, all is not gold that glitters. A beautiful woman may be a shrew; or a fine horse vicious, or an ill-goer. A story may be told in such a manner, as to induce us to entertain a much more favourable opinion of the principal actor in it, than on a further investigation he shall appear to deserve. Hence the legal maxim, "Audi alteram partem," hear the other side. The rule intended to be inculcated by this maxim, has been given by the ancients in twenty different forms, and is in the mouth of every one; but though it is so generally known, and the utility of it so universally assented to, yet it is far from having that influence on our conduct, which it seems calculated to produce.

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*Coronam quidem gestans, cæterum Siti perditus.*

Though bearing a crown, that is, abundantly honoured, yet dying of thirst, or in want of necessities. The adage is supposed to have taken its origin from the fate of one Connas, who had been frequently victor in the Olympic and other games, and therefore often crowned, and yet was suffered to live and die in misery and wretchedness. This fate has attended more than one of the votaries to the Muses in this country; though it may be doubted whether this has happened so much through the want of patrons and friends, as from an incorrigible habit of idleness, and dissipation in the sufferers. This was certainly the case with Savage, and in a stronger degree with Moreland, an artist of our own time, famed for his talent in painting rustic scenes. He died indeed miserable, but rather of drunkenness, the vice of Connas also, than of want. He chose rather, the later years of his life, to live concealed from his creditors, than by very moderate exertions, to get what would have been sufficient to pay his debts, and to support

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himself with credit. The adage was used to be applied to persons, whose friends were more liberal in their praise, than in what was necessary for their support and subsistence.

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*Ubi quis dolet, ibi et Manum frequens habet.*

“We must scratch where it itches.” The hand will be frequently and spontaneously moved to the part that is grieved. “Alla va la lengua, do duele la muela,” the tongue goes to the tooth that is in pain. Men are with difficulty kept from talking of their misfortunes, or of whatever strongly affects them. “What the mind thinks, the tongue speaks,” or, “Out of the abundance of the heart, the mouth speaketh.” In conversation men are apt on all occasions to introduce the subjects that happen to employ their attention; to talk of their professions, their business, their travels, or their troubles, without considering how uninteresting, or even annoying, they must be to the auditors, and that such discourses should be deferred until the persons we mean to entertain, may call for, or at the least

least be disposed to hear them. “Dios te libre de l’hombre de un libro,” God keep you, the Spaniards say, from the man who has but one book.

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*Quod licet ingratum est, quod non licet  
acrius uret.*

While it was permitted, we looked upon it with indifference, it was not until it was prohibited that we anxiously longed for it. “Communiter negligitur, quod communitè possidetur,” what is common, and may be easily obtained, is in little request.

“Man’s curse is, things forbid still to pursue,  
What’s freely offered, not to hold worth view.”

“Furem signata sollicitant, aperta effractarius præterit,” things sealed up excite the cupidity of the thief, but what lies open is passed by unnoticed. It was the opinion of one of the ancients, that executions rather whet than blunt the edge of vice; that they do not produce a desire to do well, but only a care not to be taken in doing ill.

*Hinc illæ Lachrymæ.*

Hence these tears, hence all the concern he has shewn ; I have not praised his works, or joined in his projects to amuse and deceive the public. The adage may be applied on discovering the true causes of the complaints or actions of any one, which he had studiously endeavoured to conceal, and to such a circumstance it owes its origin. Simo, in the *Andrian*, supposed at first, that the concern his son manifested on the death of *Chryses*, proceeded from his friendship for the deceased, but finding, at length, that it arose from his affection to her sister, equally disappointed and concerned at the discovery, he burst out into the exclamation, “ *Hinc illæ lachrymæ,*” this then was the cause of his concern.

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*Ignis, Mare, Mulier, tria Mala.*

Which cannot be better explained than by the following lines of *Prior*.

“ Fire, water, woman, are man’s ruin,  
Says wise professor *Vander Bruin*.”

“ By

" By flames, a house I hired, was lost  
 Last year, and I must pay the cost.  
 Next year the sea o'erflowed my ground,  
 And my best Flanders mare was drowned.  
 A slave I am to Clara's eyes,  
 The gipsey knows her power and flies.  
 Fire, water, woman, are my ruin,  
 And great thy wisdom, Vander Bruin."

This is something better than the answer of the Lacedemonian, who being ridiculed for having married a very little woman, excused himself, by observing, "that of evils, we should choose the least." The Spartans, we are told, fined their king Archidamus, for marrying a very little woman, concluding that the breed would degenerate, and that she could only produce *kinglets*.

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*Aureo piscari Hamo.*

"Peschar col hamo d'argento," fishing with a golden or silver hook. Men are often so eager in pursuit of some favourite object, that they care not at what cost it is obtained; but which, when acquired, they find to be of little value. This is fishing with a golden hook.

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The proverb was frequent in the mouth of Augustus Cæsar, who used it to restrain the young men of fashion, at his court, when he saw them lavishing their fortunes, to obtain the reputation of having more stately houses, richer furniture, or finer horses, than others of their rank, from which they would reap no solid advantage. It took its rise from a practice not uncommon with persons who have been unsuccessful in their sport, who purchase of more fortunate fishermen a part of what they have taken, that they may not, by carrying home empty bags, subject themselves to the laughter of their friends. These therefore literally fish with golden hooks.

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*Sera in fundo Parcimonia.*

It is too late to begin to save when all is spent.

“It is too late to spare  
When the bottom is bare.”

“Bolsa vazia faz ô homo sesuda mas tarde,”  
an empty purse makes a man wise too late.  
To these apothegms we may oppose, “Meglio  
tarde

tarde che mai," "Il vaut mieux tard que jamais," "Better late than never," and "It is never too late to mend." Though by a long course of imprudence we may have reduced ourselves to great inconvenience or distress, we should not despair, scarcely any thing being impossible for labour and perseverance to achieve. "A ogni cosa é remedio, fuora qu' alla morte," there is a remedy for every thing but death. "Thomas Sackville, earl of Dorset, having wasted his fortune, was so shocked at being made to wait in an anti-room at the house of a citizen, where he went to borrow money, that he resolved from thenceforward to become an economist, and by that means recovered his estate." The proverb, however, means to recommend that we should pay early attention to our affairs, and set bounds to our expenditure, while our estates are entire. "When thou hast enough, remember the time of hunger; and when thou art rich, think upon poverty and need:" take care "that you do not make the sail too big for the vessel, lest it should sink." Plato, seeing a young man of good family, who had wasted his estate, sitting  
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at the door of an inn, feeding on offals, said to those who were with him, "If this man had dined temperately, he needed not to have supped so sparingly." We should consider that love and respect are rarely conceded to a lost fortune, and that adversity seldom meets with the returns of friendship. "*Quien a mano egena espera, mal yanta y peor cena,*" he that depends upon another for subsistence, breakfasts ill, and sups worse. A man of good education, without money, has been compared to a ship that is well-rigged, but is detained in port for want of a favourable wind. "*Amasser en saison, dépenser par raison, font la bonne maison,*" a seasonable gathering, and a reasonable spending make a good housekeeping. By a decree of the Emperor Adrian, men who had wasted their property by gaming, or by following profligate courses, were publicly put to shame. In later times, the Tuscans brought such men into the market, on a bier, with an empty purse before them, and they were obliged to sit there the whole day, exposed to the derision of the people. Our stocks would be a good substitute for the bier. At Padua they  
had

had a stone, called the seat of turpitude, near the senate-house, where spendthrifts were compelled to sit with their hinder parts bare, that by their disgrace others might be deterred from copying their vices. It is too late also at the latter part of our lives, then to begin to learn how to live, for though it be true, that “*nulla ætas ad perdiscendum sera est*,” that is, that it is not impracticable to learn at a late period ; yet at such a term, we can neither hope to make the proficiency we might have done, or to enjoy the benefit from it we should have obtained if we had begun earlier.

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*Homines frugi omnia rectè faciunt.*

By a frugal man you may expect every thing to be justly and faithfully performed. The same value was attributed to prudence, which is indeed only another word for frugality ; “ *nullum numen abest si sit prudentia*,” for without prudence there can be no virtue. “ *Sum bonus et frugi*,” I am honest and careful, Horace makes his servant say, as including every virtue. The word *frugi* among  
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the Romans was of a very extensive signification, comprehending under it, justice, fortitude, constancy and temperance; by Cicero it is opposed to nequam, and frugalitas to nequitia, as if he thought it impossible for the improvident and careless to be other than profligate and wicked, and not perhaps without reason, as he who is not frugal, will not long avoid being involved in debt, and he who is deeply plunged in debt, will be so often obliged to break his engagements, that he will at length lose all sense of distinction between truth and falsehood; "for lying," as Pantagruel tells Panurge, "is only the second vice, the first vice is being in debt;" a maxim, Plutarch says, we have taken from the Persians. Not alien to this is the Italian proverb, "un oncia di prudenza val piu che una libra d' oro," an ounce of prudence is better than a pound of gold, and "chi semina virtu fama raccogli," who sows virtue reaps fame. Sir George Mackenzie, in his history of frugality, says, he heard a Dutch ambassador tell King Charles the Second, that he had spent only an hundred guilders in meat and drink

drink in Holland, during a whole year, nor had he ever been in better health or company ; and when the King asked him why he had done so unusual a thing, he answered, to let his countrymen see, that one needed not to have recourse to mean, still less to vicious practices to get whereon to live : but “ there needed no ghost, methinks, to tell his countrymen that.”

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*Simul sorbere et flare difficile est.*

“ Sorber y soplar, no se puede hazar a la par,” it is difficult to sup and blow, that is, to drink and talk at the same time. Whatever our employment or pursuit may be, to that we should direct our thoughts and not distract our minds by attempting a variety of different projects at the same time. To bring any one art or science to perfection, or to achieve any great object will require our undivided attention, and must be persevered in for a long course of time. Milton would not have attained to the eminence to which he rose in poetry, nor Newton in philosophy, if they had  
not

not confined their studies to those objects. Rightly therefore the bard,

“ One science only will one genius fit,  
So vast is art, so narrow human wit.”

We are also told in the Scriptures, “ that no man can serve two masters,” and that “ we cannot serve God and Mammon.” “ You cannot,” Phocion said to Antipater, “ have me both for your flatterer and your friend :” and no man, we are told, can be at once prudent and in love.

“ Amare et sapere vix Deo conceditur.”

And the Spaniards say, that honor and profit cannot exist together, or cannot be contained in one and the same bag, “ Honor y provecho no caben en un sacco.” The adage was used by a servant in one of the comedies of Plautus, whose master had required of him what was impracticable, viz. to be giving him assistance at home, and doing his business abroad at the same time.

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*In Herba esse.*

The corn is as yet in the blade, “ you are counting

counting your chickens before they are hatched ;” “ hazer la cuenta sin la huespida,” or “ reckoning without your host,” and “ spending your Michaelmas rent in the Midsummer moon ;” not considering how many accidents may happen to thwart and disappoint your expectations. Young and inexperienced persons are very apt, as soon as they have formed a plausible project, to begin to reckon their profits and often to spend them too, and take it unkind of their friends if they disturb their confidence with doubts, or do not enter into their schemes with equal ardour and precipitancy. Poets are also apt, my text says, to exult too much, on hearing their compositions praised by those to whom they read them ; but they should wait if they would know their true character, until the public have given their opinion, or until time has stamped them with its seal.

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*Inter indoctos etiam Corydus sonat.*

To those unskilled in music the note of the sparrow may be agreeable, as among illiterate

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persons

persons a dunce may be held in some estimation. The corydus is a species of larks, of a very inferior quality, which were found in great abundance near Athens: but as the lark has some credit among us for its note, the sparrow is here substituted as better according with the intention of the adage. “Luscus convivium jacit in cæcum,” or “borgne est roy entre les aveugles,” he that hath one eye is a king among the blind; and “dixo el cuervo a la corneja, quita os alla negra,” the crow bids the rook put off his black coat, and the rook makes the same proposal to the crow.

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*Ficum cupit.*

He wants figs. This was used to be said of any one paying particular attention to persons much beneath him; meaning, he is courting me for his own purpose, as may be said of our gentry going into the shops of little traders on the eve of a general election, spending their money with them liberally and treating them with unusual civility: he wants my vote.

The Athenians were used on the approach of the season when the figs were coming to perfection, to visit the cots of the neighbouring peasants, and treat them with great familiarity and kindness, that they might procure from them some of the finest of the fruit; which the rustics at length perceiving, when any one they did not know, addressed them in that manner, they would say, what you want, I suppose, some of our figs; which thence became proverbial.

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*Odium Vatinianum.*

Vatinian hatred, by which the Romans meant to express, an inextinguishable hatred, such as they bore to Vatinus, for his flagitious vices and cruelty, which had been exposed to them by Cicero.

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*Ficus Ficus, Ligonem Ligonem vocat.*

He calls a fig, a fig; a spade, a spade. That is, he is a man of plain and rustic manners,

and calls every thing by its name. "He is Tom tell-truth." He tells his story as it had been related to him, and is no respecter of persons. If a man is just and upright, he gives him due honour; if crafty and deceitful, whatever may be his quality, he calls him a knave. "But vice has persuaded custom," Sir William Cornwallis observes, "that to call naught, naught, is uncivil and dangerous." At any rate, let those who have any hidden, or not generally known vices, take care how they descant upon the follies or vices of others, lest their own faults should be drawn from their covert, and exposed to the world. "Desinant maledicere, malefacta ni noscant sua."

---

*Bona magis carendo quam fruendo sentimus.*

We perceive more the value of an object when it has escaped from us, than we did when possessing it, and "Bona à tergo formosissima," good things rarely appear to us in their full beauty, until we are about to lose them. The poor man, in the fable, did not know to what degree he valued life, until death, whom

whom he had called for, came to take it from him.

“ Pleasures are ever in our hands or eyes,  
And when in act they cease, in prospect rise.”

“ Vâche ne sçait que vaut se queue,  
Jusques à ce qu'elle l'ait perdue.”

The cow did not know the value of her tail,  
until she had lost it.

“ What we have we prize not to the worth,  
Whiles we enjoy it; but being lack'd and lost,  
Why then we rack the value; then we find  
The virtue, that possession would not give us  
Whiles it was ours.”

---

*Ne ad Aures quidem scalpendas Ocium est.*

He is so full of business, that he has not time to scratch his ears, by which hyperbolical expression, the ancients designated persons so overwhelmed by a multiplicity of employments, as not to leave them leisure for the most common and necessary concerns.

*Quot Servi tot Hostes.*

Who has many servants, has as many enemies, which is the way I should choose to read the adage. If your servants are slaves, purchased, or taken in war, as they will be perpetually seeking means to free themselves from bondage, the more there are of them the greater the danger, and these are probably the servants alluded to. In this sense it is not less true when applied to servants who are hired, and may be supposed to serve voluntarily. If you keep more than you have employment for, they will corrupt each other, and become vicious through idleness. “*Quien ha criados, ha enemigos no escusados,*” he who has servants, has unavoidable enemies. As they cannot be dispensed with, they are therefore necessary evils.

The adage more particularly admonishes, that you do not make confidants of them, but as far as you are able, keep from them the knowledge of all circumstances, which divulged might injure you; but this, if there are many of them, will not be easily effected. On this subject Juvenal says,

“O Co-

“ O Corydon, Corydon, secretum divitis ullum  
Esse putas ? Servi ut taceant ? ”

which take as translated by Dryden :

“ Dull Corydon ! art thou so stupid grown,  
To think a rich man's faults can be unknown ?  
Has he not slaves about him ? would not they  
Rejoice and laugh, his secrets to betray ?  
What more effectual to revenge their wrongs,  
Than the unbounded freedom of their tongues ? ”

And though little attention might be paid to their suffrages, in commendation of their masters, any scandal they may propagate, will be readily enough believed. For as the same Poet says,

“ On eagle's wings immortal scandals fly,  
While virtuous actions are but born and die.”

---

*Prævisus ante, mollior Ictus venit.*

A misfortune that is foreseen affects us less keenly, than one that falls upon us suddenly and unexpectedly : we may also by foreseeing what is about to happen, if not altogether avoid the stroke, contrive to make it less hurtful to us. Of kin to this, is

*Præmonitus, Præmunitus.*

“Forewarned, forearmed;” which may be said to any one threatening vengeance. I thank you for your candour in advertising me of your intention, I shall now take care to be prepared for you.

---

*Stultum est timere quod vitari non potest.*

It is foolish to distress ourselves for what cannot be prevented; instead of uselessly lamenting we should summon up our courage, and endeavour to accommodate ourselves to the new situation into which we have been thrown by our misfortunes; remembering, “that what can’t be cured, must be endured.”

---

*Optimum alienâ Insaniâ frui.*

It is good to profit by the follies of others. “Experience,” we say, “makes even fools wise,” but wise men gain experience from the mis-

misfortunes of others, fools only from their own ;

“ Ex vitio alterius, sapiens emendat suum.”

“ It is a pleasure,” Lord Verulam says, from Lucretius, “ to stand upon the shore and to see ships tost upon the sea ; a pleasure to stand in the window of a castle, and to see a battle and the adventure thereof below ; but no pleasure is comparable to the standing upon the vantage ground of truth, and to see the errors and wanderings, and mists and tempests in the vale below. So always,” he adds, “ that this prospect be with pity, and not with swelling or pride.”

---

*Acti Labores jucundi.*

The remembrance of dangers that are past is pleasant, particularly if we have escaped by our own activity, skill, or courage.

---

*Homo est Bulla.*

Human life is a bubble. So frail and unstable is life, so assailable and liable to disease and accidents, and so easily extinguishable, that  
it

it is not unaptly compared to a bubble, which rising upon water or any other fluid, bursts and disappears almost as soon as it is formed, and is succeeded by others equally unsubstantial and evanescent. This fragility of human life is very properly adduced as an argument of the immortality of the soul; the deity would not have produced into the world a being endowed with such powers, so capable of acquiring knowledge, merely to flutter a few hours on this stage and then to be lost for ever. If that were the case, we might then agree with those philosophers who held it to be

*Optimum non nasci.*

Better not to be born, or to have died as soon as we had seen the light, and before we should have been subjected "to the thousand natural ills that flesh is heir to." "Il n'y à personne heureux au monde," the French say, "que celui qui meurt en maillet," none can be esteemed happy but such as die in their swaddling clothes; and the Italians to  
the

the same purport, " nel mondo non è felice se non quel che muore in fascie : " for

—————" Medio de fonte leporum  
Surgit amari aliquid."

Even in the midst of our festivity some melancholy thoughts will intrude themselves to dash our mirth. And Solomon says, " wherefore I praised the dead, which are already dead, more than the living, which are yet alive; yea, better is he than both they, which hath not yet been, who hath not seen the evil work that is done under the sun." This sentiment is amplified in the following lines of Prior's Solomon :

" Thrice happy is the man who now at last,  
Has through this doleful vale of misery past;  
Who to his destined stage, has carried on  
The tedious load, and laid his burthen down.  
He's happier, yet, who privileged by fate,  
To shorter labour, and a lighter weight,  
Received but yesterday the gift of breath,  
Ordered to-morrow to return to death."

On this theme the Grecian poets and philosophers are very eloquent; with them, " dolere ac vivere," to suffer and to live, were synonymous,

nimous. The following from Translations from the Greek Anthology will shew this opinion of the ancients better than any thing I could add :

“ Thracians who howl around an infant's birth,  
And give the funeral hour to songs and mirth,  
Well in your grief and gladness are express'd,  
That life is labour, and that death is rest.”

and these,

“ Why fear ye death, the parent of repose,  
Who numbs the sense of penury and pain?  
He comes but only once; nor ever throws,  
Triumphant once, his painful shaft again;  
But countless ills upon our life intrude,  
Recurring oft in sad vicissitude.”

I shall insert one other specimen from an unknown writer, taken from the same collection.

“ Waking we burst at each return of morn,  
From death's dull fetters, and again are born;  
No longer ours the moments that are past,  
To a new remnant of our lives we haste.  
Call not the years thine own that made thee grey,  
That left their wrinkles, and are fled away;  
The past no more shall yield thee ill or good,  
Gone to the silent times beyond the flood.”

That life has its evils, and that they more than balance its comforts, is pretty generally admitted ;

mitted ; yet we find that even a long continuance of pain and distress, have not the power, in many of us, of weaning us from a fondness for it. Seneca makes one of his characters say,

“ Debilem facito manu,  
 Debilem pede, coxâ,  
 Lubricos quate dentes,  
 Vita dum superest, bene est.”

Take from me the use of my hands and of my feet, dash out my teeth, and inflict upon me a thousand other ills, preserve but my life, and I will still be contented.

“ Oh what a dreadful thought it is, to die !  
 To leave the freshness of this upper sky,  
 For the cold horrors of the funeral rite,  
 The land of ghosts and everlasting night !  
 Oh, slay me not ! the weariest life that pain,  
 The fever of disgrace, the lengthened chain  
 Of slavery, can impose on mortal breath,  
 ‘ Is real bliss,’ to what we fear of death.

*Greek Anthology.*

But this was the complaint of a beautiful young damsel, whose father was about to sacrifice her, to appease the anger of Diana, whom he had offended by killing one of her stags. The goddess took compassion on the lady, and  
 sub-

substituted a deer in her place. The following is more to the purpose. Antisthenes, the stoic, being very sick, and in great pain, cried out, "Can no one deliver me from these evils?" Diogenes, who was with him, presenting him a knife, said, "This will relieve you." "I do not mean from my life," replied Antisthenes, "but from my disease." The point to which we should aim, and endeavour to arrive at, is, not to make our continuance in life an object of too anxious solicitude, but as Martial teaches "Summum nec metuas diem, nec optas," neither to wish, nor fear, to die. "Viva la gallina, y viva con su pepita," let the hen live, though with the pip; and "a living dog," we say, "is better than a dead lion."

---

*Harena sine Calce.*

Sand without lime. If too much sand or rubbish be used in making mortar or cement, it will not cohere, but crumble into dust. The adage may be applied to any speech or composition, in which order and method have been neglected, where the parts have no congruity  
or

or connection. It was by this phrase that the Emperor Caligula characterised the works of Seneca, and not entirely without reason, Erasmus observes. For though the writings of that great observer of human life and manners, abound with just and pertinent observations, they are frequently given in so desultory a manner, that it is not easy to follow and connect them together ; the same may be objected to the elegant, but unconnected Elegies of Tibullus, and still more justly, perhaps, to the Essays of Montaigne.

---

*Furemque Fur cognoscit.*

The thief knows or acknowledges his brother thief. Persons of similar manners, but the bad particularly, are fond of associating together ; indeed when their characters are known, they cannot easily get other companions. Hence we say,

“ Tell me with whom thou goest,  
And I'll tell thee what thou doest.”

for, “ Cada uno busca a su semejante,” or “ Chacun aime son semblable,” “ birds of a feather will still flock together.”

*Ante-*

*Antequam incipias, consulto.*

Consider, or deliberate maturely, before you undertake any great work or enterprise ; after you have embarked in it, it may be too late. “The beginning of all virtue,” Demosthenes observes, “is deliberation ; and the end and perfection of it, constancy.” When you determine to cross the ocean, remember you may have to encounter storms and tempests, and before you enter on any new project, that it may fail. It is necessary to be prepared for every event, and not like the inconsiderate and foolish man, at every cross incident or obstacle you meet with, cry “who would have thought it !” “Things will have,” Lord Verulam says, “their first, or second agitation ; if they be not tossed upon the arguments of counsel, they will be tossed upon the waves of fortune, and be full of inconstancy, doing and undoing, like the reeling of a drunken man. It is good to commit the beginnings of all great actions to Argus with his hundred eyes, and the ends to Briareus with his hundred hands : for the helmet of Pluto, which maketh the politic man to go invisible,

invisible, is secrecy in counsel, and celerity in the execution." Polonius advises his son to

---

"Beware  
Of entrance to a quarrel, but being in,  
Bear 't, that th' opposer may beware of thee."

END OF VOL. I.

## ERRATA, VOL. I.

- Page 21. l. 16. *for* Crabones, *read* Crabrones.  
73. 1. *for* and so long a, *read* and so a long.  
99. 2. *for* Invenxione, *read* Invenzione.  
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200. 25. *for* bate, *read* bait.  
201. 4. *for* bated, *read* baited.  
225. 24. *for* happn, *read* happen.

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# PROVERBS,

CHIEFLY TAKEN FROM THE

## ADAGIA OF ERASMUS,

WITH EXPLANATIONS;

AND FURTHER ILLUSTRATED BY CORRESPONDING

EXAMPLES FROM THE

SPANISH, ITALIAN, FRENCH & ENGLISH  
LANGUAGES.

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• BY ROBERT BLAND, M. D. F. S. A.

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THE HISTORY OF

THE REIGN OF

CHARLES THE FIRST

BY

JOHN BURNET

IN TWO VOLUMES

1681

# PROVERBS,

&c. &c. &c.

---

## VOLUME THE SECOND,

---

*Mendacem memorem, esse oportet.*

“IL faut qu’un menteur ait bonne mémoire,” a liar ought to have a good memory. When a transaction is related exactly as it occurred, there is no probability that the relater should at any time vary in his account. The circumstance must for ever dwell in his mind, in the very manner he described it. But if a fictitious story is told, he must have a good memory to be able at all times to tell it in the same manner. The liar therefore has little chance that his fiction shall remain long undiscovered, for should no other circumstance lead to the detection of it, he will, by not adhering always to the same story, betray the imposition he has practised ; and it is well that it is so, as there is no vice that doth so cover a man with shame, as to be detected in telling a lie. “Clear and

round dealing," Lord Verulam says, "is the honour of man's nature, while a mixture of falsehood, is like allay in coin of gold or silver, which may make the metal work better, but it embaseth it." Montaigne says, very happily, "To accuse a man of lying, is as much as to say, he is a brave towards God, and a coward towards man."

---

*Qui bene conjiciet, hunc Vatem perhibeto  
optimum.*

Let him who conjectures best, who from circumstances draws the most rational conclusions, be esteemed your best counsellor or adviser, or more literally, let him be your soothsayer or prophet.

"He that conjectures least amiss,  
Of all the best of prophets is."

Do not, like the Africans, and other illiterate and uncultivated people, consult astrologers, or diviners, with the view of learning your future destiny, which cannot with any certainty be foretold. It is true, as is said of persons having the second sight in Scotland,  
there

there is sometimes a very near, or perhaps, an exact coincidence between the prediction and the event, "Quis est enim, qui totum diem jaculans, non aliquando conlineat?" for, who shoots often, will at some time hit the mark. But on inquiry, it would be found, that they fail fifty times for once that they are right. But jugglers, or fortune-tellers, as they are called, are in no small degree of estimation in this country, and among persons who should be ashamed of giving encouragement to such wretched impostures. Erasmus complains, that they were not less in vogue in his time, and that they were resorted to by personages of the highest rank. "Si fuera adevino, no muriera mesquino," if I were a conjuror, I should not die a beggar, the Spaniards say, which shews they do not want encouragement in that country also. Of the Spaniards, it has been said, that they are less wise, as the French are found to be more wise, more politic, at the least, than from their respective habits and manners, might be expected.

*Pannus lacer.*

A tattered garment, which, if a man has the misfortune to be obliged to appear in, it being what is first seen and noticed, he is usually rejected, without trying whether, under that sordid and wretched outside, there may not lie talents, which might make him a valuable associate.

“ Want is the scorn of every wealthy fool,  
And wit in rags is turn’d to ridicule.”

But this might be borne, and it might perhaps be in some measure compensated, if the contempt in which persons so accoutred are held, should incite in such as have abilities, so much industry and frugality, as might guarantee them from falling into a state of indigence, which is not so impracticable, as it is often supposed to be. But when men become indigent through misfortune, their distress is more than doubled, when they find that those who in their prosperity courted, now turn their backs upon them, and this, it is to be feared, is no uncommon case.

---

“ poverty,  
When no ill else will do ’t, makes all friends fly.”

An-

Anciently, when any thing was rejected, and put away with contempt, it was said to be thrown away like a worn out and tattered garment. "Did you observe, how he turned up his nose at it?" is our more common phrase, when any thing is refused with disdain.

---

*Chius Dominum emit.*

The Chians purchased for themselves masters. When their country was conquered by Mithridates, they were delivered, bound with chains, to their slaves, whom they had purchased, to be by them transported to Colchis. The adage was used when any one by mismanagement had brought upon himself any severe calamity.

---

*Multæ Manus Onus levius reddunt.*

"Many hands make light work." This is too obvious to need being explained. Of the same kind are, "Two heads are better than one, or why do folks marry?" and "in a multitude of counsellors, there is safety." But the

opposite to this is no less true, and we say, "too many cooks spoil the broth," and "keep no more cats than catch mice;" we know also that where too many men are employed in the same business, instead of helping, they oftentimes hinder each other.

---

*Spem Pretio emere.*

Paying a high price for some future and incidental advantage. "Parting with the substance for a shadow." The adage advises not to part with what we actually possess, upon the distant prospect of some doubtful or uncertain profit; "e meglio aver hoggi un uovo, che dimana una gallina," better an egg to-day than a hen to-morrow, or "a bird in the hand is worth two in the bush." It would be worse than madness in any one in possession of a competence, or exercising successfully any business or profession to hazard all in pursuit of some new scheme, which however promising in appearance, might fail and involve him in ruin: and yet of this folly there are few but are acquainted with some victims. This, the

the Spaniards say, is “ yr por lana, y bolver tresquilado,” going for wool, and returning home shorn. How many young men again, spend whole years of their invaluable time, in cultivating the friendship of some great man in the hope of obtaining preferment, and are only at length weaned from the pursuit, in the course of which they have submitted to all those insults and mortifications incident to a state of dependence, by finding other, perhaps less obsequious clients, preferred to the office which had been pointed out to them as the reward of their servitude : awaked, at length, from their dream of prosperity, they find the loss of the expected office the smallest part of their misery. They have not only neglected to improve the little fortune they possessed, but have suffered it to slip completely away, or have so reduced it as not to have a sufficiency left for their subsistence ; in the meantime they have contracted habits of idleness, which render it impossible for them to search out means of recovering what they have lost : this is buying hope at a dreadfully high price indeed ! The adage also alludes to a

custom, common, we are told, among the ancients, and which has descended to the present times, of purchasing the produce of an orchard while the trees were only in blossom, or of a field of corn as soon as the seed was committed to the ground, at stipulated prices. This species of gaming was carried so far, that it was not unusual to buy a draught of fishes, or so many as should be taken at one cast of a net; or all the game that should be taken in one day's hunting: and laws, we are told, were framed to regulate this kind of traffic.

“ Lord Bacon, being in York-house garden, looking on fishers as they were throwing their net, asked them what they would take for their draught; they answered so much, his lordship would offer them only so much; they drew up their net, and in it were only two or three little fishes; his lordship then told them, it had been better for them to have taken his offer; they replied, they hoped to have had a better draught; but, said his lordship, “ hope is a good breakfast, but a bad supper.” *Aubrey's Manuscripts.*

*Ægroto dum Anima est Spes est.*

“ While there is life, there is hope,” and “ there is life in a muscle.” We should not give up our exertions too early ; what is difficult, is not therefore to be deemed impossible, as persons apparently at the point of death are sometimes found to recover ; and a turn not unfrequently takes place in our affairs, and we are rescued from difficulties that seemed at one time hopeless and irremediable.

---

*Tempus omnia revelat.*

Time brings all things to light. Truth has therefore been called the daughter of Time, or as the Spaniards say, of God, “ la verdad es hija de Dios ;” the wicked man hence knows no peace, but lives in perpetual fear that time, the great revealer of secrets, should tear off the veil that hides his crimes and shew him in his true colours. But time also overturns and destroys every thing, and takes away even the memory of them. Hence we have

*Tempus*

*Tempus edax Rerum.*

Which cannot be better exemplified than by the following lines :

---

“ Time lays his hand  
On pyramids of brass, and ruins quite  
What all the fond artificers did think  
Immortal workmanship. He sends his worms  
To books, to old records, and they devour  
Th’ inscriptions ; he loves ingratitude,  
For he destroys the memory of man.”

---

*Quo semel est imbuta recens, servabit Odorem  
Testa diu.*

Vessels will for a long time preserve the scent of the liquor first put into them, or with which they were first impregnated. This observation is very happily introduced by Horace, to shew the necessity of instilling early good principles into the minds of young people ; “ maxima debetur pueris reverentia : ” and

“ Nil dictu fœdum visuve hæc limina tangat  
Intra quæ puer est.”

we should reverence youth ; that is, we should  
take

take care that nothing be said or done in their presence offensive to good morals, that we may not suffer the cruel reflection of having led them into vice by our example.

“ Sincerum est nisi vas, quodcunque infundis acescit.”

For as, unless the vessel is kept clean and untainted, whatever is put into it will be spoiled : if the mind be corrupted when young, it will afterwards reject the most salutary precepts.

Philip of Macedon thought a good education of so much importance, that next to the pleasure he experienced in having a son to whom he might leave his empire, he esteemed that of his being born at a time when he was able to procure for him so excellent a preceptor as Aristotle; under whose tuition he placed him as soon as he was of an age to receive his instruction. “ It would be well,” Roger Ascham says, “ that we should adopt the manners of the Persians, whose children to the age of twenty-one years were brought up in learning and exercises of labour, and that in such places, where they should neither see  
that

that was uncomely, nor hear that was dishonest."

---

*Oculus dexter mihi salit.*

"My right eye itches," I shall see whom I have long wished for; and,

"Num vobis tinniebant aures, *Parmeno?*"

Did not your ears tingle? for your mistress was talking of you. We also say, "my face flushes," some one is talking of me; and "my elbow itches," I shall be kissed by a fool. Plautus has many similar phrases in his comedies; whence we learn, that these superstitious fancies have prevailed among the common people in all ages.

---

*Sequitur Ver Hyemem.*

The spring follows the winter, sunshine succeeds to rain: "après ce tems-ci il en viendra un autre," after this season will come another and a different one. This, and other similar phrases have been used both by ancients  
and

and moderns, to encourage men to bear their troubles with constancy, by the consolatory reflection that they cannot last for ever. For though it be true, as the Spaniard notices, “*en cada sendero, ay su atolledera,*” that in every road there are sloughs in some part of it, when these are passed the rest of the way may be smooth and level. “It is a long lane,” we say, “that has no end,” and “when things are at the worst they will mend;” for “*etiam mala fortuna suas habet levitates,*” even ill-fortune is changeable and will not last for ever; but prosperity is probably still more faithless than adversity: when we have attained the summit of our wishes, we may be doomed to suffer an early reverse, and our fall will be the more severe, the greater the eminence from which we are precipitated. “*Di gran subida gran caida,*” from a great height a great fall, and “after sweet meat comes sour sauce.”

“ The prosperous man to-day puts forth  
 The tender leaves of hope, to-morrow blossoms,  
 And bears his blushing honours thick upon him :  
 The third day comes a frost, a killing frost ;  
 And when he thinks, good easy man, full surely

His

His greatness is a ripening, nips his root,  
And then he falls as I do."

*Woolsey's Speech in King Henry VIII.*

---

*Tanquam Ungues Digitosque suos.*

The subject is as familiar and as well known to me, as are my fingers; to be perfectly conversant with a business, or to have it, as we say, "at our fingers' ends."

---

*Rem Acu tetigisti.*

"You have hit the matter to a hair," or "the nail on the head," that is, you are perfectly right in your conjecture.

---

*Dies adimit Ægritudinem.*

Time cures the greatest afflictions. There is no trouble, however pungent, which time has not the power of softening or removing. It is also esteemed to have no small influence in curing diseases affecting the body.

"Medi-

“ Medicus dedit qui temporis morbo moram,  
Is plus remedii quàm cutis sector dedit.”

The physician who allows the disease to subside gradually, is more successful than he who has immediate recourse to rough and violent remedies, which is not unlike the following, “El tiempo cura el enfermo, que no el unguento,” it is time, and not medicine that cures the disease. The Spaniards do not appear to have had much reverence either for medicines, or for the dispensers of them. “Si tienes medico amigo, quitale la gorra, y embialo a casa de tu enemigo,” if you have a physician for your friend, make your bow to him, and send him to your enemy, as the surest way to get rid of him. Time also brings things to perfection. “Col tempo et la paglia si maturano mespoli,” time and straw make medlars ripe.

---

*Quid nisi Victis Dolor.*

What but misery to the conquered; and “væ victis!” woe to the conquered! was the cruel taunt of Brennus to the Romans, complaining

plaining that he exacted more than they had stipulated to pay, as a ransom for their city; reproaching them, perhaps, that they had not made so strenuous a defence as they ought to have done, before they capitulated. It should be sounded in the ears of the careless, the indolent, and the profligate, in short, of all who, having nothing but their genius or their industry to depend upon for their support, pass their time in sloth and inactivity; or who dissipate the property left them by their parents, in the foolish, or perhaps criminal indulgence of their passions. What pleasure, or what comforts, are to be purchased by poverty, and what are they to expect, when they have reduced themselves to a state of indigence, but the neglect of those who would have been their friends, or the cold consolation of pity? How little relief distress may expect from pity, the following very just observations of Goldsmith shew: "Pity and friendship are passions incompatible with each other; and it is impossible that both can reside in any breast, for the smallest space of time, without impairing each other. Friendship is made up of esteem  
and

and pleasure, but pity is composed of sorrow and contempt. In fact," he adds, "pity, though it may often relieve, is but at best a short lived passion, and seldom affords distress more than a transitory assistance," which is consonant to the following observation of Dryden,

—— "pity only with new objects stays,  
But with the tedious sight of woe decays."

---

*Vino vendibili suspensâ Hederâ nihil Opus.*

"Good wine needs no bush." Good actions are their own interpreters, they need no rhetoric to adorn them. The phrase derives its origin from a custom among vintners, of hanging out the representation of an ivy bush, as an indication that they sell wine; a custom common in Germany, in the time of Erasmus, and probably much earlier. It is still continued among us; many of the principal inns in this kingdom, both in town and country, being known by the sign of the bush. While signs were in fashion, Bacchus astride on his tun, and ample bunches of grapes, with their handsome foliage, were also very general designa-

tions of the good liquor that was to be had within. The proverb is applicable to persons too earnest in their commendation of any articles they are desirous of selling. The Spaniards therefore say, "El vino que es bueno, no ha menester pregonéro," the wine that is good needs no trumpeter.

The ivy is said to be an antidote to the intoxicating power of wine; hence Bacchus is always painted with a wreath of ivy on his head, and it may be that it was on account of this supposed property, that in old times a bush of ivy was chosen, in preference to any other, by the vintners. The proverb has been pretty generally adopted. "Al buon vino," the Italians say, "non bisogna frasca," and the French, "Le bon vin n'a point besoin de bucheron." Is this the origin of the vulgar term "Bosky," applied to persons who are tipsy, or drunk, viz. he has been under the bush? The Scotch, who are accustomed to fix a bunch of hay against houses where ale is sold, say, "Good ale needs no whisp."

*Anus Simia, serò quidem.*

The old ape is taken at length. This was said, when any one, who for a long time, by craft and cunning, had succeeded in plundering his neighbours, was at last taken, and condemned to suffer the punishment due to his crimes. Our English proverb has it, "The old fox is caught at last."

---

*Spartam nactus es hanc orna.*

Endeavour to acquit yourself well in whatever station or condition of life your lot may happen to be cast.

"Honour and shame from no conditions rise,  
Act well your part, there all the honour lies."

The adage is of general application. Princes, nobles, bishops, lawyers, soldiers, and the meanest individuals, have each of them their distinct province; let them fill them worthily.

"Each might his several province well command,  
Would all but stoop to what they understand."

"England expects that every man will do his duty," was the animated speech of Lord

Nelson at the battle of Trafalgar, where that hero unfortunately fell; or not, perhaps, unfortunately for himself, as it was in the midst of victory, and crowned with glory. Had he died immediately after his unsuccessful attempt on the coast of France, or on his expedition to Denmark, he would have left his fame somewhat diminished, which by his last brilliant action was again mounted to the stars; for the victory at the Nile was not less brilliant than that off Trafalgar. Either of them would have been sufficient to immortalise his name.

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*Ne è quovis Ligno Mercurius fiat.*

A statue of Mercury may not be made from every kind of wood. All dispositions and capacities are not adapted to the higher walks of literature. It is incumbent on parents to educate their children, but they should give them such instruction, as is suited to their talents. Artificers are careful to make choice of materials fit for the work they have in hand, whether metal, stone, or wood; using the  
coarser

coarsersort for rough and common articles, the finer for those that require to be more exquisitely finished. "You cannot make," we say, "a silken purse of a sow's ear," or "a horn of a pig's tail," or "a good coat," the Spaniards say, "of coarse or bad wool." "De ruyn paño nunca buen sayo."

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*Ne Gladium tollas Mulier.*

Women should not attempt to wield a sword, for which they are incompetent. Employ in every business means adapted and adequate to the purpose; also take care not to irritate any one whom you are not able to stand against, or oppose successfully. Brutus observed, that Cicero should not have railed against, and provoked Marc Anthony, who was much more powerful than himself. In the end, this imprudence cost Cicero his life. What, however, shall we say of those heroines, Judith in sacred, and Joan of Arc in modern history, or of the Amazons, who wielded this forbidden weapon with such advantage against their enemies, in defiance of this adage?

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*Exiguum Malum, ingens Bonum.*

“Ill luck is good for something.” From a small evil, to extract a considerable advantage, is the property of a sound and prudent mind. It is next to profiting by the errors and mischances of others, to take warning by some check we may meet with in our progress, and thence to alter our course. “El hombre mancebo perdiendo gana seso,” a young man by losing, gains knowledge. If persons, who are living more expensively than their income permits, would be warned by the first difficulty or disgrace they suffer, and would institute modes of living more suitable to their circumstances, they would soon recover what by their improvidence they had wasted. But pride, a fear of shewing to their companions they are not so wealthy as they had boasted, or had appeared to be, prevents their following this salutary counsel, and they go on until their fall becomes inevitable. “Si quid feceris honestum cum labore, labor abit, honestum manet. Si quid feceris turpe cum voluptate, voluptas abit, turpitude manet,” which may be thus rendered;

dered : if by labour and difficulty you have procured to yourself an advantage, the benefit will remain, when the labour with which it was acquired will be forgotten. But if in pursuit of pleasure you have degraded yourself, the disgrace will remain, while no traces of the pleasure will be retained in your memory.

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*Iipse semet canit.*

“Is your trumpeter dead, that you are obliged to praise yourself?” This may be considered as a caution against vain boasting. Act so as to be deserving of commendation ; and though you should not meet with all the applause you may deserve, you will have the testimony of your own mind, which will be abundantly satisfactory. Hear, O ye Venetians, and I will tell ye which is the best thing in the world : “To contemn it.” Sebastian Foscarius, sometime Duke of Venice, ordered this to be inscribed on his tomb.

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*Teipsum non alens, Canes alis.*

Not having sufficient for your own support,

do you pretend to keep dogs ? This was used to be applied to persons whose income, insufficient to supply them with necessaries, was laid out in superfluities ; in keeping servants and horses, or in an ostentatious use of gaudy clothes, furniture, or other articles of luxury, unbecoming their circumstances. “ Los que cabras no tienen, y cabritos venden, de donde lo vienen ? ” those who, having no goats, yet sell kids, whence do they get them ? is said by the Spaniards, of persons who, having no estates, or known income, yet contrive to live at a great expense.

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*Cantilenam eandem canis.*

To be always singing the same tune, or telling the same stories, which, though at the first they might be interesting and pleasant, at length become, by repetition, tiresome and disgusting. “ Dieu nous garde d’un homme qui n’a qu’une affaire ; ” God keep us, the French say, from a man who is only acquainted with one subject, on which he is capable of conversing ; he will introduce it on all occasions,

sions, though it have no affinity to the subject which the company are discussing. "He will lug it in by the neck and shoulders."

---

*Ignavis semper Feriæ sunt.*

To the indolent every day is a holiday, or day of rest. Erasmus has taken occasion, in the explication of this sentence, to shew the mischiefs incurred by the increasing number of festivals or holidays, enjoined by the church. They were intended, he observes, as days of necessary relaxation for the labouring poor, but were too frequently passed by them in the grossest debauchery. The abolishing the greater part of these holidays, may be esteemed, as not the smallest of the many advantages produced to this country by the Reformation.

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*Ne Verba pro Farina.*

"Fair words butter no parsnips." Though we may for a time be satisfied with kind speeches, and fair promises, yet as we cannot  
take

take them to the market, or they will not pass there, the satisfaction derived from them will be but short-lived, and when we find them totally unproductive, and that they were merely unmeaning expletives, our resentment will be in proportion to the dependence we had placed on them, and to the time we have lost in the vain expectation of some promised benefit.

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*Timidi nunquam statuerunt Trophæum.*

Timid persons and such as are not possessed of personal courage, must not expect to be honoured with a triumph, which is only accorded to those who have by their valour obtained some signal victory. “ Qui a peur de feuilles ne doit aller au bois,” “ he that is afraid of leaves, must not go into a wood.” Persons of timid dispositions should not engage in hazardous undertakings, or attempt what can only be achieved by courage and prowess ; “ al hombre osado, la fortuna da la mano,” “ fortune favours the bold,” “ faint heart never won fair lady,” and “ none but the brave deserve the fair !”

*Aliorum*

*Aliorum Medicus, ipse Ulceribus scates.*

“ Who boast of curing poor and rich,  
Yet are themselves all over itch.”

Physicians pretending to cure the diseases of others, and are themselves loaded with complaints, are the immediate objects of the censure contained in this adage; but it may also be applied to persons railing against vices to which they are themselves addicted. Persons whose office it is instruct the people in the duties of morality and religion, should consider how much their admonitions will lose of their weight and efficacy if their conduct is not in a great degree, at the least, consonant to their doctrine; if they cannot entirely refrain from vice, they should be extremely careful to conceal their deviations from the precepts they mean to inculcate, lest their example should be more powerful than their lectures.

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*Ne Æsopum quidem trivit.*

He has not been taught even the fables of  
Æsop,

Æsop, was used to be said of persons totally illiterate ; whose education has been so neglected, that they had not been initiated in the rudiments of literature ; “ he has not read his horn-book or his primer,” or “ does not know his alphabet,” we say on similar occasions. The horn-book, it is known, is a piece of board six or seven inches long and four or five broad, on which is pasted a strip of paper containing the alphabet in capital and small letters, covered with a plate of transparent horn, to guard it from the fingers of the young subjects, to whose use it is dedicated : this description may seem superfluous at present, but horn-books are now so little used, that, it is probable, should the name of the contrivance continue, the form and fashion of it will in a short time be lost. To the same purport is

*Neque natare, neque Literas.*

He has neither been taught to read nor to swim, two things which the Grecians and Romans were careful their children should be instructed in early ; and which it was held to be disgraceful not to have learned.

*Non*

*Non est mihi cornea Fibra.*

I am not made of horn, of brass, of iron, or such like impenetrable stuff, as to be so totally void of sense or proper feeling, that I should hear unmoved a tale of so much distress; or so difficult of persuasion, that I should not listen to so reasonable a request.

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*Non est Remedium adversus Sycophantæ  
Morsum.*

There is no remedy against the tongue of the sycophant, who, by pretended concern for your interest, worm themselves into your confidence and get acquainted with your most intimate concerns. When men who are indifferent to you affect a more than ordinary regard for your interest, you should be cautious how you converse with them;

“ Halaga la cola el can

Non por ti, sino por el pan,”

the dog wags his tail not for you but for your bread. It might be well if the sycophant were content with pillaging, but more usually they flatter only to betray you; such men

are

are said, "halagar con la cola, y morder con la boca," to bite while they fawn upon you and, if they are as crafty as they are malevolent, you will not discover the villany of their dispositions until they have done you some irremediable mischief; until they have alienated the minds of your friends, or raised such dissensions in your family as nothing but death will extinguish. When Iago saw that he had succeeded in exciting in Othello a suspicion of the incontinence of Desdemona, he says, exulting in the success of his villany,

—————" Not poppy, nor mandragore,  
Nor all the drowsy syrups of the world,  
Shall ever medicine thee to that sweet sleep  
Which thou ow'dst yesterday."

The ancients supposed that there were magic rings which had the power of defending those who wore them from certain diseases, inflicted, as they imagined, by enchantment or witchcraft, but even these were insufficient to protect them from the tongue of the slanderer.

*Dentem Dente rodere.*

It is one tooth biting another, was used to be said to any one attempting to hurt what was out of his reach, and could not be affected by him : or affronting one who could return the insult with interest ; or having a contest with persons capable of doing him more mischief than he could do them. It has the same sense as, “ verberare lapidem,” beating a stone ; “ do not shew your teeth,” we say, “ when you cannot bite.” The adage probably took its rise from the fable of the serpent gnawing a file, which it met with in a smith’s shop, by which it made its own gums bleed but without hurting the file.

*Frustra Herculi.*

That is, should any one call Hercules a coward, who would listen to him ? The adage was applied to any one speaking ill of persons of known and approved integrity and character. When Cato, whose worth had been often tried,

was

was accused of avarice ; this, Plutarch said, was as if any one should reproach Hercules with want of courage.

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*Ne in Nervum erumpat.*

The string may break ; this was said to persons who, emboldened by success, were perpetually engaging in new exploits : such persons were advised by this apothegm to desist, they had done enough to shew their skill or courage ; a reverse might happen, or by one wrong step they might lose all the honour or emolument they had gained. “ The pitcher that goes often to the well returns broken at last.”

The adage takes its rise from bowmen who, by overstraining the string, at length occasion it to break, not without danger to themselves.

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*Pluris est oculatus Testis unus, quam auriti decem.*

Better one eye-witness than ten who only  
know

know a thing from hearsay ; or, what we see with our own eyes, is rather to be believed than what we learn only from report, for “very creer,” “seeing is believing,” and “ojos que no ven, coração que no llora,” “what the eye doth not see, the heart doth not rue.”

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*In caducum Parietem inclinare.*

Leaning on a broken staff, which cannot support you, or “on a bruised reed which will pierce your hand and wound you ;” literally upon a weak and tottering wall ; metaphorically, trusting to a false friend who will betray you, or to one who is incapable of performing what he promises, or of furnishing the assistance which he undertook to afford you.

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*Qui jacet in Terra, non habet unde cadat.*

He who is at the bottom can fall no lower. When plunged into the gulph of poverty and misery all fear of further distress is over, no change can take place but it must be for the better ; and so unsettled are all sublunary

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things that a change may always be expected, or time and use will make the greatest trouble tolerable. Hope and patience are two sovereign remedies, affording the softest cushion to lean on in adversity. "*Grata superveniet quæ non sperabitur hora,*" a day of relief beyond expectation may come, and turn a lowering morning to a fair afternoon; or at the worst, death will at length put an end to our misery, and when a traveller arrives at the end of his journey, he soon forgets the hardships and difficulties he met with on the road. It was an observation of Seneca, that "*bonarum secundarum sunt optabilia, adversarum mirabilia,*" the good things which belong to prosperity, are to be wished; but the good things that belong to adversity are to be admired. Queen Catherine, who was repudiated by Henry the Eighth, used to say, that "she would not willingly endure the extremity of either fortune; but if it were so that of necessity she must undergo the one, she would be in adversity, because comfort was never wanting in that state, but still counsel and self-government were defective in the other."

"If

“ If you have acquired,” Plutarch says, “ a command over your passions, and are become wise and virtuous, you will be pleased with wealth, for enabling you to be useful to many; with poverty, for not having much to care for; with fame, for procuring you honour; and with obscurity, for keeping you from being envied.”

---

*Verecundia inutilis Viro egenti.*

Bashfulness is of no use to a man in want. The adage teaches that persons liberally educated but in mean circumstances, should not refuse to undertake offices, though beneath them, which might be executed without offending against any moral or religious duty. This many do, not from their objection to the labour, but from being ashamed to appear to their friends, or to the world in a degraded situation; they can condemn pleasure, and bear pain or grief with firmness, but reproach and obloquy breaks and overwhelms them. It is the disgrace more than the confinement that makes a prison hateful. When Johnson

found a pair of shoes placed at his door by one of his fellow students, actuated by false shame or by pride, he threw them, with great indignation, out of the window; though his own were so much worn as not to keep his feet from the stones. But bashfulness or false modesty is more than useless also, when it deters men from laying open their circumstances to their friends, who both might and would, by their advice or otherwise, relieve them, until, by delay, they are become so involved that nothing can prevent their fall: or when it leads them to conceal their bodily complaints, which not unfrequently happens, from the physician or surgeon, until they no longer admit of being cured.

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*Sustine et abstine.*

Bear and forbear, a phrase frequently used by Epictetus, as embracing almost the whole that philosophy or human reason can teach us. Of this Epictetus was a memorable example, no man bearing the evils of life with more constancy or less coveting its enjoyments.

His

His master Epaphroditus, for he was a slave in the early part of his life, diverting himself with striking his leg with a large stick, he told him, that if he continued to give such heavy strokes he would break the bone; which happening as he had foretold, all that he said on the occasion was, "did not I tell you, you would break my leg." When afterwards he had obtained his liberty and was much followed as a teacher of philosophy, he still lived in the plainest and simplest manner; his house or cottage had no door, and the little furniture it contained was of the meanest kind. When an iron lamp by which he used to study, was stolen, he said, "I shall deceive the thief if he should come again, as he will only find an earthen one." This earthen lamp, Lucian tells us, was sold for three thousand drachmas or groats, £75 of our money. He is said to have lived to his ninety-sixth year. The Mexicans, without being beholden to the tenets of philosophy, have learnt from experience the necessity of undergoing trouble; they say to their children on being born, "thou art come into

the world, child, to endure ; suffer, therefore, and be silent.

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*Naturam expellas Furca tamen usque  
recurret.*

Which may be aptly enough rendered by our English proverb, “ what is bred in the bone, will never get out of the flesh.” “ *Lupus pilum mutat, non mentem,*” it is easier for the wolf to change his coat than his disposition : habits are with difficulty changed, and with greater difficulty if of such long continuance as to become a second nature. As the bough of a tree drawn from its natural course, recoils and returns to its old position as soon as the force by which it had been restrained is removed ; so do we return to old habits as soon as the motives, whether interest or fear, which had induced us to quit them, are done away : the cat that had been transformed into a fine lady, on seeing a mouse, forgetting the decorum required by her new form, sprung from the table where she was sitting to seize on her prey. “ *Vizio di natura dura fino alla sepol-*

sepultura," the vice that is born with us or is become natural to us, accompanies us to the grave. A rich miser being at the point of death, his confessor placed before him a large silver crucifix, and was about to begin an exhortation, when the usurer, fixing his eyes on the crucifix, said, "I cannot, sir, lend you much upon this."

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*Camelus saltat.*

See the camel is dancing, may be said, when we see a very austere person laughing, or any one doing what is contrary to his usual habit or disposition.

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*Optimum Condimentum Fames.*

"Appetito non vuol salza," "hunger is the best sauce." This apothegm was frequently in the mouth of Socrates deriding his voluptuous countrymen, whose tables were furnished with every species of luxury, and who used a variety of provocatives to stir up an appetite, which might be so much better excited, he told them, at so easy a rate.

*Oestro percitus.*

This was said of persons who were seized with a sudden commotion or disturbance of the mind, as poets by the inspiration of the Muses, from some resemblance in their conduct, as it was supposed, to cattle that had been bitten by the *œstrum* or gad-fly. It is known that cattle have such extreme horror of this insect, that on only hearing the noise it makes when flying, they run about the fields as if they were mad. The adage was also used when any one was seen to apply himself intently to any kind of business, or study. "But what fly," Friar John says, "has struck Panurge, that he is of late become so hard a student?" "What maggot," we say, "has he got in his head."

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*Tanquam Argivum Clypeum abstulerit, ita gloriatur.*

He is as proud of the transaction, as if he had despoiled a Grecian warrior of his shield. The Greeks and Romans defended their shields  
with

with the greatest pertinacity, it being held in the highest degree dishonourable to suffer them to be taken from them. The adage was used to be applied to persons boasting of some insignificant exploit, and magnifying it, as if they had saved a friend, or their country from destruction.

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*Frustra habet, qui non utitur.*

It is in vain that he possesses that of which he makes no use. Of what use are horses or carriages to persons who never go abroad, of wit or knowledge to those who do not employ them in the management of their affairs, or of money to the avaricious, who are averse to, or afraid of spending it, even for necessary sustenance.

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*E tardigradis Asinis Equus non prodiit.*

The horse is not the progeny of the slow paced ass, the sheep of the lion. We do not easily believe a dull and stupid man to be the son of an acute, sensible and ingenious parent;  
a coward,

a coward, of a brave and spirited, or a debauched and worthless man, to be the progeny of a good and worthy sire; and yet these anomalies not unfrequently occur.

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*Fames et Mora Bilem in Nasum conciunt.*

Hunger, if not speedily satisfied, or any unseasonable delay in obtaining what we earnestly desire, excites the bile in the nostrils. To raise or heat the bile, is used metaphorically for inflaming the passions; and as some men, and many animals, are observed to inflate or blow out their nostrils when angry, it is said to excite the bile in that organ. The bull, when enraged, is described as breathing fire from his nostrils, and of the horse it is said, "the glory of his nostrils is terrible." The impatience with which we support delay in gratifying our expectation is beautifully painted by Solomon in the following: "Hope deferred, maketh the heart sick, but when it is accomplished, it is a tree of life."

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*Tuum*

*Tuum tibi narro Somnium,*

May be said to any one pretending an intimate acquaintance with the private concerns of another; and I will tell you the subject of your last night's dream.

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*Qui Nucleum esse vult, Nucem frangat oportet.*

“ Qui veut manger de noyau, qu’il casse la noix,” he that would eat the kernel, must break the shell; and, “ He that will not work, must not expect to eat.” “ No hay dulzura, sin sudor,” no sweet, without sweat. “ No hay ganancia, sin fatiga,” no gains, without pains; and “ El que trabaja y madra, hila oro,” he who labours and strives, spins gold. This rule is applicable to persons in every station, the labour only varies in kind, but all must perform a part. Providence has ordained that every thing necessary to our subsistence, as well as those which custom or habit have made so to our comfort, as apparel, furniture, houses, should only be obtained by labour and exertion. To this law the wealthy, and those born to

to

to high rank and distinction, are equally subjected with the poor. As the earth will not produce such a portion of food as is necessary for the support of its numerous inhabitants, unless it be cultivated, the labour of performing which, is usually the lot of the poor; so neither can men be rendered fit to manage large possessions, or fill high stations, unless their minds be well stored with knowledge, which is not to be acquired without equal care and diligence.

“ The chiefest action for a man of spirit,  
Is never to be out of action; we should think  
The soul was never put into the body,  
Which has so many rare and curious pieces  
Of mathematical motion, to stand still.  
Virtue is ever sowing of her seeds,  
In the trenches for the soldier; in wakeful study  
For the scholar; in the furrows of the sea  
For men of that profession; of all which  
Arises, and springs up honour.”

---

*Juxta Fluvium Puteum fodit.*

It is digging a well in the neighbourhood of a river, may be said to persons doing any thing

thing perfectly preposterous, and useless, as giving money, books, or any other articles, to persons who have of them already, more than they have opportunity or inclination to use.

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*Beneficium accipere est Libertatem vendere.*

He that accepts a favour, forfeits his liberty. By receiving obligations, particularly if from persons of bad morals, you are precluded the liberty of censuring vices so freely as you might be disposed, or as the subject you are treating might require, especially those vices of which you know them to be guilty; and in public dissensions, you are restrained from maintaining your own opinion, unless it accords with that of your patron. Erasmus, who manifestly held the same opinions on many points of religion, as were taught by Luther and his followers, was yet restrained from openly espousing them, as he received nearly the whole of his income, from persons of the Romish persuasion. “Fille qui prend,” the French say, “son corps vend.” The maid who takes presents, has deprived herself of the  
power

power of saying "no," or must permit liberties to be taken with her, which she would otherwise resist. "Springes to catch woodcocks," says the sententious Polonius, cautioning his daughter against giving credit to Hamlet's promises and presents.

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*Furari Litoris Arenas.*

It is stealing sand from the sea shore, may be said to persons taking home with them, and prizing things of no value, and which are neglected and daily trodden under our feet.

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*Pulverem Oculis effundere.*

"Jetter de la poudre aux yeux de quelqu'un," throwing dust into the eyes of any one, that he may not see what is going on before him. The adage is applicable to any one attempting to make a business, in itself obvious, obscure and difficult. A useful stratagem in war; where it can be effected, is to put an army into such a position, that in marching up to the enemy, the dust may be driven to  
their

their faces, and from this, the adage is supposed to have taken its origin. Giving a bribe with the view of obtaining an unjust decision in any business, is also called throwing dust into the eyes of the party.

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*Oderint modo metuant.*

Let them hate me, so they do but fear me. But he of whom many are afraid, ought to be afraid of many, as was exemplified in the case of the Emperor Tiberius, who had this saying frequent in his mouth. He lived to be universally feared and execrated, and knowing what a host of enemies he had created by his cruelties and lust, he found it necessary to go into a sort of banishment, in the island of Caprea, where he drew out a miserable existence, alarmed at every noise, and fancying he saw a dagger in the hand of every one who approached him. The adage was also used to be applied to persons, whose sole pleasure or satisfaction centered in their wealth. Call me what you will, such men would say, I please myself with the knowledge that I am rich.

“ Populus

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“ Populus me sibilat, at mihi plaudo  
Ipse domi, simulac nummos contemplor in arca.”

---

*Caput Artis est, decere quod facias.*

It is the perfection of art or of management that every one should conform himself to his circumstances and situation in life, that the rich and great should not descend to the manners of the poor, nor the poor emulate those of the rich ; that the aged should not mix in the sports and amusements of the young, nor the young imitate the gravity of those advanced in years.

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*Odit Cane pejus et Angue.*

Hated worse than a mad dog, or a venemous serpent. The man who is entirely engrossed by a passion for accumulating riches, or honours, is a dupe to parasites, or to a mistress, who will ruin him, and yet he will not suffer a word to be said against the object of his pursuit, but would hate worse than a mad dog, or a poisonous serpent, whoever should attempt to wean him from her.

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*Omnia bonos Viros decent.*

All things are becoming in good men. If a man has acquired a character for uprightness and justice, a favourable construction is put upon every thing he says or does. On the contrary, the best actions of bad men are suspected; as they are never imagined to proceed from the heart, some deep and villanous design is supposed to be couched under them. "A liar is not to be believed, even when he speaks the truth."

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*In Aere piscari, In Mare venari.*

It is fishing in the air, or hunting in the sea, may be said to persons attempting things perfectly incompatible; as if those should expect to enjoy a perfectly retired and quiet life, who are engaged in any public offices or business; or happiness, while eagerly employed in the pursuit of sensual pleasure; or contentment, while anxiously intent on increasing their wealth which will be much more likely to add to their cares than to their comfort.

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*Neglectis urenda Filix innascitur Agris.*

As fern and other hurtful weeds spring up in ground that is not tilled, so do ill humours abound in the bodies of the idle, and evil thoughts take possession of their minds. Hence we truly say, “L’ozio é il padre di tutti i vizi,” idleness is the root of all evil, “L’oisiveté nous mène à la mendicité,” and leads to beggary. Idle persons are necessarily restless and unhappy. “They are never pleased, never well in body or in mind, but weary still, sickly still, vexed still, loathing still; weeping, sighing, grieving, suspecting, offended with the world, and with every object; and this is the reason,” Burton says, “that so many wealthy and great personages, become melancholy.”

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*Reperit Deus Nocentem.*

God has visited him for his sins. “It has come home to him at last.” The security he so long enjoyed, proved a snare to him, and led him to the commission of still greater crimes, hoping for the same impunity; but the

the merited punishment has at length overtaken him. It intimates, that no offence, though committed ever so privately, can escape the knowledge of the Deity, or ultimately his just vengeance.

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*Demulcere Caput.*

Patting and stroking the head, as we do of dogs, and other animals, to put them in good humour with us. Flattering with soft speeches. "Prætermitto," St. Jerome says to his correspondent, "salutationis officia, quibus meum demulces caput," not to mention the kind speeches and friendly reception I met with, doubtless with the view of bribing my judgment, and inducing me to favour your proposal.

---

*Catulæ Dominas imitantes.*

See the young whelps looking big, and attempting to imitate their elders, was used to be said of servants affecting the state and grandeur of their masters. This is more par-

ticularly seen in the conduct of the clerks in public offices, who often expect to be addressed with more ceremony, and to have more attention paid to them than is required by their superiors. "The insolence of office" is recorded by Shakespeare, as constituting no small part of the miseries of this life.

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*Lingua bellare.*

To war with the tongue, to spend the whole of one's rage in coarse and rude language, in threats which we have neither the power, nor inclination, perhaps, to carry into execution, is the resort of weak and cowardly persons. Much of this wordy war is practised at the bar, particularly by those defending a bad cause. "Qui aspidis venenum in lingua circumferunt," the poison of asps is under their lips. Wounds made with the tongue are often more hurtful than those made with the sword. "La lengua del mal amigo, mas corta que el cuchillo," the tongue of a false friend is sharper than a knife, cuts deeper. "La lengua no ha osso, e osso fa rompere," the tongue breaks bones,

bones, though itself has none. "*Mors et vita in manibus linguæ,*" it is often the arbiter of life and death. An intemperate tongue is not only injurious to others, but to its possessor, it is therefore said, "*Vincula da linguæ vel tibi vincula dabit,*" restrain your tongue, or it will bring you into restraint. Hence there is no precept more frequently or more strongly inculcated, than to set a guard over that mischievous member. "He that keepeth his mouth, keepeth his life, but he that openeth wide his lips, shall have destruction," and "the tongue of the wise is health." "*En boca cerrada no entra moscha,*" flies do not enter into the mouth that is shut, or, no mischief can ensue from being silent; and "an ounce of honey will catch more flies than a gallon of vinegar." William Paulet, Marquis of Winchester, who filled high offices in the state, during the reigns of Henry the Eighth, Edward the Sixth, and the Queens Mary and Elizabeth, being asked by what means he had preserved himself through so many changes, said, "by being a willow, and not an oak."

*Refutantis Laudem immodicam.*

Checking immoderate commendation, or praise. “Nullum ego sum numen, quid me immortalibus æquas?” I am a mere human being, with all the follies and failings incident to them, why do ye then raise me to the rank of the gods, may be said by any one, finding himself treated with too much homage and adulation.

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*Orci habet Galeam.*

He has the helmet of Pluto, was used to be said of persons, who by base and insidious arts, incited others to acts of villany, without themselves appearing to be concerned in them. Those who wore the helmet of Pluto were said to be invisible, but to see every thing about them; whence the adage. The ring of Gyges was fabled to have a similar power of making those who wore it invisible. Probably nothing more is meant by these stories, than that rich men have great privileges, few persons being bold enough to scrutinize into their actions,

or

or to censure their errors. "Las necesidades del rico, por sentencias pasan en el mundo," even the foolish sayings of the rich are esteemed as oracles.

---

*Apii opus est.*

There is need of parsley here, was used to be said when any one was affected with a disease, for which there was no known remedy, and which would soon extinguish his life; alluding to the custom of scattering parsley over their graves, which was the ancient custom among the Grecians. They were also used to crown those who were conquerors in the Isthmian games, with this herb.

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*Præstat habere acerbos inimicos, quam eos  
Amicos qui dulces videantur.*

Better an open enemy, than a false and deceitful friend, or than a friend who is too soft and easy, and too readily assents to whatever you propose, was frequently in the mouth of Cato. An enemy, by being a spy upon our actions, and by severely censuring our slightest

errors, may make us cautious, and even lead us to reform any follies or vices we may have accustomed ourselves to, or indulged ourselves in. Philip of Macedon said the Athenian orators, who were incessant in their endeavours to excite the Grecians against him, had by the severity of their censures, conferred on him a lasting obligation, for they had taught him to look into and regulate his conduct in such a manner, as would conduce materially to the success of his enterprizes.

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*Sub Cultro liquit.*

He is under the knife, in great danger or extremity. Our phrase, "he is under the hatchet," is of similar import. The adage was applied when any one who had fallen into an ambush, into the sea, or into any other peril, was left to wade through, or extricate himself by his own strength or ingenuity. The metaphor is taken from a victim standing at the altar, ready to be sacrificed.

—— "fugit improbus et me sub cultro liquit."

Instead

Instead of assisting, he fled, and left me to struggle through my difficulties unaided. Occasions offer too frequently of applying this apothegm.

---

*Date mihi Pelvim.*

Bring me a bason, was used to be said, when any one had so completely worn out the patience of his auditors, by the tediousness, absurdity, or wickedness of his discourse, that it could no longer be borne, and was meant to express the utmost contempt for the relater. "It made my gorge rise," or "I could have spit in the fellow's face."

---

*Quod alibi diminutum, exæquatur alibi.*

Though deficient in one quality, yet abundantly endowed with others, equally valuable and productive. He is indeed blind, but has an exquisite ear to music. He is neither strong, nor swift of foot, but is a good penman and accountant. Of kin to it are,

"Non omnes possumus omnia," and

"Non omnis fert omnia tellus."

No

No man should be expected to be intimately acquainted with every art or science, nor any land to produce every kind of fruit or grain.

When Philip of Macedon was contending with the master of his choir, on some musical subject, the musician, instead of answering him, said, "God forbid that your majesty should be as well instructed in these matters, as I am."

---

*Usque ad Aras Amicus.*

A friend even to the altar, that is, who will do every thing that is not offensive to good morals, or that will not oblige him to a breach of his duty to God, to his family, or neighbours. Such was the answer of Pericles to a friend, who had required of him in a certain cause to give a false testimony. He was not unmindful of his obligation to his friend, but he dared not violate his duty to the gods. It was the custom anciently for persons taking an oath, to lay one of their hands on the altar, whence the adage.

The following, from Beloe's translation of  
Aulus

Aulus Gellius, places the character of Chilo, the Lacedemonian, in so pleasing a light, that I am induced to lay it before the reader. It has also some reference to the adage before us. When death was approaching, he thus spake to his surrounding friends: "That there is very little of all that I have said and done in the course of a long life, which has given me cause of repentance, ye may, perhaps, well know. At this period, I certainly do not delude myself when I say, that I have never done any thing, the remembrance of which gives me uneasiness, one incident alone excepted. I was once a judge with two others, on the life of a friend. The law was such as to require his condemnation. Either, therefore, a friend was to be lost by a capital punishment, or the law was to be evaded. In this case, I silently gave my own vote for his condemnation, but I persuaded my fellow judges to acquit him. Thus I neither violated the duty of the friend, nor of the judge. But the fact gives me this uneasiness; I fear that it was both perfidious and criminal, to persuade others

to

to do that, which in my own judgment was not right."

---

*Athos celat Latera Lemniæ Bovis.*

Athos covers with its shade the Lemnian ox. The adage was used to be applied to any one injuring the character, or obscuring the fame of another. In the island of Lemnos, there was formerly the statue of an Ox, of an immense size. This, however, did not prevent its being obscured by the shadow of Mount Athos, which, though at a great distance, extended itself over a large portion of the island.

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*Exigit et à Statuis Farinas.*

I warrant he will make something of it, he would get meal even from a statue, nor is there any thing so mean and worthless, but he will reap some profit from it. But the adage was more usually applied to princes, and governors, exacting large tributes from poor, and almost desolate places, or obliging the inhabitants of  
their

their principal cities to pay such immense sums, as to reduce the most wealthy and prosperous of them, to beggary. Of both these, we have now abundant instances in the conduct of Buonaparte and his myrmidons. It was also applied, Erasmus says, to covetous priests, "apud quos ne sepulchrum quidem gratis conceditur," who extracted profit even from funerals; but these dues are now usually paid readily enough, either out of respect to the deceased, or from the consoling consideration that it will be the last cost the survivor will be put to on their account.

---

*Quid ad Mercurium.*

What has this to do with Mercury, was said when any one through ignorance, or with the view of distracting the attention of the auditor, introduced any matter foreign to the subject intended to be discussed. What has this to do with the business before us. Mercury seems to have been made use of, as he was esteemed to be the god, or patron of eloquence.

*A puro*

*A puro pura defluit Aqua.*

From a pure fountain, pure water may be expected to issue, and from a just and upright man, none but kind and beneficent actions.

---

*Reperire Rimam.*

He will find some chink, some aperture by which he will escape, was said of crafty, subtle, and cunning men, who, confine them ever so carefully, would still find some method of getting loose ; a Monkhausen. But the adage is also applicable to persons who are ingenious in finding a flaw in any engagement or agreement, when it is no longer their interest to abide by the terms of it ; to the lower members of the law, who read a deed not so much to find out what was the intention of the parties, as to see whether it may not be made to bear some other construction.

“ To find out meanings never meant.”

Or who, in penning a deed, contrive to insert some word of doubtful, or equivocal sense,  
that

that may vitiate some of the covenants, always looking to the advantage of the craft.

---

*Ungentem pungit, pungentem Rusticus  
angit.*

“ Oignez vilain il vous poindra,  
Poignez vilain il vous oindra.”

If you treat a clown with mildness and civility he will fancy you are afraid of him, and will return your kindness with rudeness or insult; but if preserving your dignity, you treat him as your inferior or with some degree of authority, he will crouch to and fawn upon you :

“ A base unthankful clownish brood,  
Return ill offices for good,  
But if you should them harshly treat,  
Then spaniel-like they 'll lick your feet.”

“ El ruyn, mientras mas le ruegan, mas se estiende,” a low and base man, the more you entreat him, the more insolent he becomes.

---

*Cognatio movet Invidiam.*

Relationship excites envy. We rarely envy the good fortune of those with whom we are  
little

little acquainted ; it is those who are nearer to us, in the same school, college, or regiment ; or with whom we are intimately related, or associated in the same business, or who are in the same rank in life with ourselves, whose superior success disturbs us. For the success of persons very much superior to us rarely gives rise to this detestable and tormenting passion, which undermines the health, and when in excess occasions melancholy, and even madness. “ As a moth gnaws a garment,” Saint Chrysostom says, “ so doth envy consume a man.”

---

“ If she but tastes  
The slenderest pittance of commended virtue,  
She surfeits of it.”

In the same spirit Swift says,

“ To all my foes, O Fortune send  
Thy gifts, but never to a friend ;  
I scarcely can endure the first,  
But this with envy makes me burst.”

---

*Stultus semper incipit vivere.*

The fool is always about to begin to live,  
never

never determined or settled as to his course of life ; like a weathercock, changing his plans as often as the wind shifts, or taking the advice of every new acquaintance. It may be useful to such men to hear what Martial says on this procrastinating disposition as rendered by Cowley :

“ To-morrow you will live, you always cry ;  
 In what far country does this morrow lie,  
 That 'tis so mighty long e'er it arrive ?  
 Beyond the Indies does this morrow live ?  
 'Tis so far fetched this morrow that I fear  
 'Twill be both very old and very dear.  
 To-morrow I will live, the fool doth say ;  
 To-day itself's too late, the wise liv'd yesterday.”

---

*In Cælum jacularis.*

Threatening those whom you cannot hurt, but whose anger may be highly prejudicial to yourself, is like hurling your dart against the heavens, which it cannot reach, but it may wound you in its return. “ Chi piscia contra il vento, si bagna la camiscia,” and “ Quien al cielo escupe, en la cara le cae,” who casts

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his spittle against the heavens, will receive it back on his face.

---

*Ante hac putabam te habere Cornua.*

I thought you had been furnished with horns; that is, by your blustering, I thought you had the power, at the least, of defending yourself; this was used to be said to persons who were found on experience to be miserably defective in courage, or in any other quality in which they were supposed to excel.

---

*Ante Barbam doces Senes.*

Being young and inexperienced do you set yourself up for a teacher? this among the ancients would have been looked upon as a preposterous attempt, and perhaps our manners are not much mended by our departing from their practice on this subject. “Odi puerulos præcoci sapientiâ,” I hate these forward wits, or to see young men thrusting themselves into concerns that require rather strength of heads than of hands. The most  
early

early wits were supposed to be least lasting, and never to attain to perfection; "soon ripe soon rotten," is a very old maxim. "Buey viejo, sulco derecho," an old ox makes a straight furrow; and "diablo sabe mucho, por que es viejo," the devil knows much, the Spaniards say, because he is old.

---

*Auro Loquente nihil pollet quævis Ratio.*

Against money or a bribe, reason or eloquence are of little avail, an apothegm now where more known or acknowledged than in this country, where, according to a saying imputed to Sir Robert Walpole, every man has its price. "L' argento é un buon passe-porto," money is a good passport, and "Quien dinero tiene, haze lo que quiere," he who has money has friends, fame, and whatever he pleases: we are not therefore single in the homage we pay to it, and "money," we say, "is welcome every where." Ovid also long since, addressing himself to it, said

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"Quid non mortalia pectora cogis,  
Auri sacra fames."

What atrocities will not the cursed thirst after gold impel men to commit !

---

*Durum et durum non faciunt Murum.*

Two hard bodies will not coalesce to make a rampart or wall ; there must be a soft substance placed between, to cement them. Two proud, haughty, intemperate men will never agree together, without the intervention of a mild, quiet, rational, and peaceable disposition, to soften asperities and bring them into contact.

---

*Sublatâ Lucernâ, nihil interest inter  
Mulieres.*

“ Joan is as good as my lady in the dark,” and “ De noche todos los gatos son pardos,” in the dark all cats are grey. The following, which is familiar to all my readers, says all that is necessary on this subject :

“ Whilst in the dark on thy soft hand I hung,  
And heard the tempting syren in thy tongue ;  
What flames, what darts, what anguish I endured :  
But when the candle entered, I was cured.”

*Mulier*

*Mulier tum bene olet, ubi nihil olet.*

A woman then smells most sweet, when she has no scent; which may be best illustrated by the following lines from Ben Jonson :

“ Still to be neat, still to be drest,  
As you were going to a feast ;  
Still to be powdered, still perfum'd,  
Lady, it is to be presumed,  
Though art's hid causes are not found,  
All is not sweet, all is not sound,” &c. &c.

The French proverb lays a further embargo on the ladies; “ la femme de bien n'a ni yeux, ni oreilles,” discreet women have neither eyes nor ears; and the Spaniards would take away their feet also, “ la muger en casa, y la pierna quebrada,” the wife at home, and her leg broken; so averse are they to their gadding abroad : and in another of their sayings, they only allow a female to go out three times, “ En la vida, la muger tres salidas ha de hazer,” viz. to be christened, to be married, and to be buried ; also on giving a girl, who loved going abroad, to be married, “ algodón cogió, qual la halleres, tal te la doy,” she has been gather-

ing cotton, (been gadding,) you must take her as you find her. What privileges the women get by being married, may be learned by the following, " Madre, que cosa es casar? Hija, hilar, parir, y llorar," mother, the daughter says, what is it to be married? it is, my child, to spin, to bear children, and to weep. " When the mother of the king of Spain was on her road towards Madrid, she passed through a little town famous for its manufactory of gloves and stockings; the magistrates of the place thought they could not better express their joy for the reception of their new queen, than by presenting her with a sample of those commodities for which their town was remarkable. The major-domo who conducted the princess, received the gloves very graciously; but when the stockings were presented, he flung them away with great indignation, and severely reprimanded the magistrates for this egregious piece of indecency; Know, says he, that a Queen of Spain has no legs. The poor young queen, who, at that time, understood the language but imperfectly, and had often been frightened by stories of

of

of Spanish jealousy, imagined that they were to cut off her legs, upon which she fell a crying and begged them to send her back to Germany, for that she never could endure the operation; and it was with some difficulty they could appease her. Philip IV is said never in his life to have laughed heartily, but at the recital of this story.

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*Occasio facit Furem.*

“L’occasione fa il ladrone,” and “l’occasion fait le larron,” “opportunity makes the thief,” we should therefore leave it as little as possible in the power of those who are about us, to rob us, that is, we should keep a watchful eye over them; “a quick landlord makes a careful tenant,” and an exact and severe master, industrious and honest servants. “En casa abierta el justo pecca,” an open door, or an open chest, may tempt even a good man to do a dishonorable action; “if we place butter by the fire it will melt,” was the observation of a Hindoo, who was asked his opinion of an English country-dance, of which he had been

a spectator; not conceiving, as it should seem, that ladies who suffered themselves to be handled so freely, would resist further liberties if they should be offered.

---

*Procul à Jove, procul à Fulmine.*

Far from Jovè, far from the thunderbolt. The countries at the greatest distance from the court or capital of a kingdom, being out of view, often escape much of the oppression, which those nearer at hand are obliged to submit to.

---

*Priusquam Theognis nasceretur.*

Before Theognis was born, was used to be said of any transaction that occurred so early that its origin could not easily be traced. Cicero, in discussing the question how far or to what degree a man would be justified in violating the laws of his country, in defending the life or reputation of his friend, says, "we must not take up arms against our country  
to

to serve our friend," "and who did not know this," Lucilius observed, "before Theognis was born," which thence came to be used as a proverb. Theognis was an early poet of Megara, whose moral sentences have been quoted by some of the most considerable of the Greek writers.

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*Lingua Amicus.*

A friend in words; any one who by his conversation seems desirous of being esteemed a friend, but whose kindness extends no further; who is free in promising, but very backward in performing any friendly office, is the kind of person intended to be censured by this adage. "Pollicitis dives, quilibet esse potest," any man may be liberal in promises, they cost nothing. "Il se ruine à promettre, et s'acquitte à ne rien tenir," he ruins himself by promising, but saves himself by not performing, for "promettre et tenir sont deux," there is a great difference between saying and doing, which is also a Spanish axiom, "Del dicho al hecho, ay gran trecho." "Il nous à promis monts  
et

et merveilles," he promises mountains; "more in a month," we say, "than he will perform in a year."

---

*Lingua non redarguta.*

A tongue not to be silenced. "Qui rationibus convicti, non cedunt tamen," who though convicted, overcome by argument, still refuse to yield. "Nunquam persuadebis, quamvis persuaseris," although you have convicted me, you shall not convince me. Determined, obstinate incredulity.

---

*Serpens ni edat Serpentem, Draco non fiet.*

A serpent, unless he feeds on serpents, does not become a dragon. It need hardly be mentioned, that the dragon was fabled by the ancients, as a ferocious and destructive beast, and as the head of that class of animals. The adage intimates that kings only become great potentates by destroying neighbouring princes, invading and conquering their territories, as the vast strength of lions, tigers, and other  
beasts

beasts of prey, is supported by the destruction of animals of less bulk and power, and as men rarely acquire enormous fortunes, but by injuring and oppressing other.

---

*Qui vitat Molam, vitat Farinam.*

“No mill, no meal,” or, if the noise of the mill offends you, you can have no meal. “Who will not work, must not expect to eat,” “Who would have eggs, must bear the cackling of the hen.” If the ground be not tilled, it will produce no grain, or the corn will be choked with weeds. “Lutum nisi tundatur, non fit urceus,” unless the clay be well pounded and wrought, it cannot be formed into vessels. Nothing valuable is to be produced without industry, “et quid tandem non efficiunt manus,” and to labour and ingenuity, scarcely any thing is impossible.

——— “Thou would’st be great,” Lady Macbeth says to her husband,

“Art not without ambition ; but without  
The illness should attend it : what thou would’st highly,  
That would’st thou holily ; would’st not play false,  
And yet would’st wrongly win.”

This

This, though addressed, and suited particularly to Macbeth, is applicable in its principle to mankind in general. We all of us wish for, and would abound in the conveniences of life, but all have not that energy of mind, which is necessary to set them at work to obtain them. Hence we find in all barbarous, and semi civilised countries, the inhabitants are prone to thieving, as a more compendious way of getting what they desire, than by their labour. Captain Cook, lost his life by attempting to make the people of the Sandwich islands esteem, and punish robbery, as a crime ; and we see with what difficulty the propensity is restrained in this, and other countries of Europe, where we are taught from our infancy, and it is made a part of our religion, to refrain from stealing, and where it is prohibited under the severest penalties, in some cases, even to forfeiture of life ; yet many daily hazard that punishment, rather than exert themselves to procure what they want by industry : so true it is, that “ Idleness is the root of all evil,” as it is also, that “ Lazy folks take the most pains,” the robber procuring his booty with much greater  
diffi-

difficulty and hazard, than it costs the industrious man to obtain what is of equal, or superior value. In India, we are told, there are whole tribes, or communities of robbers, the individuals of which do not shrink from the imputation. The Mahrattas are a nation of robbers, and on what other principle are carried on nearly all the wars of Europe?

---

*Optimum Obsonium para Senectuti.*

Make ample provision for old age. “Chi in prima non pensa, in ultimo sospira,” who does not think before, sighs after, therefore, “Make hay while the sun shines.” “Lay up against a rainy day,” and “Take care to feather your nest while young,” for “Non semper erit æstas,” it will not be always summer; and it is as disgraceful for young persons to neglect the means of improving their fortunes, as it is for the aged to be over solicitous about increasing theirs. Diogenes being asked what he considered as the most wretched state of man, answered “an indigent old age.” This seems to have been said with too little consideration. Poverty is generally and not undeservedly

deservedly esteemed an evil, and the averting it affords the most powerful incentive to action, but the pressure of it must be much less felt in age, than in the vigour of life. Among the ancients, indeed, age was itself esteemed an evil, as it incapacitates from making those excursions, and following those pleasures which contribute so much to the felicity of the early part of our lives. But if with the capacity for enjoying, we lose the propensity or desire for having them, it should rather be considered as a blessing. By losing them we attain a state of calm and quiet, rarely experienced by the young, neither would it indeed be suitable to them, the passions and desires being the gales which put them in motion, and lead them to signalize themselves. Without them they would become torpid, and would do nothing useful to themselves, nor to the public. Action therefore is the element of the young, as quiet and retirement is of the aged. If life has been passed innocently, and the aged have not to reproach themselves with having deserted their duty, or with the commission of any crime for which they ought to blush, the reflection on  
their

their past conduct, and on such acts of beneficence and kindness they may have performed, or of any thing done by which the community may eventually be benefited, will abundantly compensate for what time has taken from them. The aged will also have learned among other things, if it should happen to be their lot, to bear poverty with composure. If little should now remain to them, their wants will also be equally few. The plainest and simplest diet, clothes, and apartments, may very well serve them, and are, perhaps, the best suited to their state. The old man, therefore, if his poverty is not the effect of vice, or folly, will soon accommodate himself to his situation. But if he has been himself the author of his degradation, he will regret and pine, not so much at the loss of that affluence which he no longer wants, as at the vices or follies which occasioned the loss of them. Old and infirm people should continue to exert themselves in all matters regarding their persons, as much, and as long as they can, and they generally may do this, nearly to the period of the extinction of their lives, if they early and resolutely resist that languor,

languor, which feebleness is apt to induce. While they shew this species of independance, they will retain the respect of those who are about them. A total imbecility and incapacity to perform the common offices of life, is the most miserable state to which human nature can be reduced.

---

*Illi Mors gravis incubat, qui notus nimis  
omnibus, ignotus moritur sibi.*

Death falls heavy upon him who, known to others, is only unknown to himself. Though self-love is an inherent principle in human nature, yet how few are there that are solicitous to become acquainted with themselves, or who can bear to be alone ! Not but that the student will, with great satisfaction, pass many hours every day in his study, the merchant in his closet ; but when their respective labours are finished, each of them have recourse to company to amuse and divert their thoughts. Though without living associates before, they were still in company, but their books being shut, they then find themselves alone ; and if  
they

they were not to change the scene, they might be induced to look into themselves, to inquire into the state of their mind,

“ That task which as we follow or despise,  
The oldest is a fool, the youngest wise;  
Which done, the poorest can no wants endure,  
And which not done, the richest must be poor.”

In this task, there are few who are inclined to engage. This does not seem to arise from the difficulty of the undertaking, but from an unwillingness to enter on the study, lest it should lead to self-condemnation, and they should find it necessary to give up some favourite pursuit, or practice, which interest, or pleasure, had made too agreeable to be parted with. But those who are so averse to this inquiry should consider, “that as the tree falls, so it lies.” Cowley has well described the exit of such an one in the following lines.

“ To him alas, to him I fear,  
The face of death will terrible appear,  
Who in his life, flattering his senseless pride,  
By being known to all the world beside,  
Does not himself when he is dying know,  
Nor what he is, nor whither he's to go.”

Though this article is already far extended, the reader will not be displeased at seeing a passage from the golden verses of Pythagoras, on the utility of self-examination, which is enforced with peculiar energy. The verses, which well deserve the name of "golden," are supposed to contain the principal points of morality, taught by the great philosopher whose name they bear, and to have been delivered down to posterity by one of his disciples.

“ Let not the stealing god of sleep surprise,  
Nor creep in slumbers on the weary eyes,  
Ere ev’ry action of the former day,  
Strictly thou dost and righteously survey.  
With reverence at thy own tribunal stand,  
And answer justly to thy own demand.  
Where have I been? in what have I transgress’d?  
What good or ill has this day’s life express’d?  
Where have I failed in what I ought to do?  
In what to God, to man, or to myself I owe?  
Inquire severe whate’er from first to last,  
From morning’s dawn till evening’s gloom is past,  
If evil were thy deeds, repenting mourn,  
And let thy soul with strong remorse be torn.  
If good, the good with peace of mind repay,  
And to thy secret self with pleasure say,  
Rejoice, my heart, for all went well to-day.

These.

These thoughts, and chiefly these, thy mind should move,  
 Employ thy study, and engage thy love.  
 These are the rules that will to virtue lead,  
 And teach thy feet her heavenly paths to tread."

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*Malum Consilium Consultori pessimum.*

Evil counsel is most pernicious to the giver of it. The adage is applicable to persons who find the mischief they intended for others, fall upon themselves. "He hath graven and digged a pit, and hath fallen into the midst of it himself." Advice is of a sacred nature, and should be given faithfully, and those who prostitute it to evil purposes, are deserving of the severest punishment. The following story is related as having given rise to this apothegm. The statue of Horatius Cocles, who had defended the passage of a bridge singly against the whole Etrurian army, being struck with lightning, the augurs were consulted as to the expiation proper to be made to the offended deities, for to that cause the Romans attributed these and similar accidents; and they advised, among other things, that the

statue should be placed in a lower situation ; meaning, perhaps, where it would be less liable to a similar injury. But the advice being supposed to be given through treachery, they were accused, convicted, and put to death. This was so agreeable to the superstitious people, that for a long time after they sang the verse which forms this adage, in triumph, about the streets. The augurs are said to have acknowledged their guilt, as many poor old women, accused of witchcraft, have done in this country. The story is more circumstantially related by Aulus Gellius. See Beloe's translation of that entertaining work. Though augury was held in high estimation by the Greeks and Romans, scarcely any great action being undertaken among them without having recourse to it ; and the common people in both countries, as well as many eminent for their rank, and for their literary attainments, placed an entire confidence in it, yet there were not wanting, at all times, persons who held it in contempt. Cato, the censor, Cicero tells us, expressed his astonishment, that the auspices could keep their countenance when two of them

them met. "Mirari se aiebat, quod non rideret haruspex haruspicem cum videret." And Homer makes Hector say to Polydamus, advising him not to attack the Grecian camp, on account of some sinister omen.

"Ye vagrants of the sky! your wings extend,  
Or where the suns arise, or where descend;  
To right, to left, unheeded take your way"——

"Without a sign, his sword the brave man draws,  
And asks no omen but his country's cause.

When Cassius was advised by the augurs not to fight with the Parthians until the moon had passed the scorpion, he said, "he was not afraid of the scorpion, but of the arrows of the enemy." But some of the augurs were, doubtless, dupes to their own art, and as credulous, and as foolish, as any modern old witch.

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*Corycæus auscultavit.*

A Corycæan has been listening. This was said when any one found that a transaction to which he thought no one was privy, had been discovered. The Corycæans, a band of rob-

bers inhabiting a mountain of that name, contrived, in order that they might know where to levy contributions with certainty, to mix among the merchants and traders, and by listening to their discourse, learned what sort of goods each of them carried with them, where they were going, and at what time they meant to set out on their journey ; when taking with them as many associates as they thought necessary, they met, and robbed them.

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*Animo ægrotanti Medicus est Oratio.*

Kind words are a medicine to an afflicted spirit. "A soft answer turneth away wrath." "Cortesía de boca mucho valer, y poco costa," civility costs little, but has considerable influence in appeasing restless and unquiet minds. "An ounce of honey," we say, "will catch more flies than a gallon of vinegar."

"Sunt verba et voces quibus hunc lenire dolorem  
Possis, et magnam morbi depellere partem."

"Know there are words, which fresh and fresh applied,  
Will cure the arrantest puppy of his pride."

Pride, and other evil affections of the mind,  
were

were by the Stoics considered as diseases, for which there were no better remedies, than good and sensible discourses.

---

*Contra Torrentem niti.*

“ Striving against the stream,” which those may be said to do who attempt to convince obstinately perverse persons of the impropriety of any thing they have once resolved to defend, or of undertaking any project they have determined to accomplish.

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*Radit usque ad Cutem.*

He shaves close, “ ad vivum resecat,” “ he cuts to the quick.” The phrase is applied to persons too exact in taking what is their due. “ The avaricious man,” as described by Theophrastus, “ though his tenants pay him their rent duly every month, will tease them for an odd farthing that remained at their last reckoning, and is perpetually inculcating to his wife never to lend any thing ; for an end of a candle, or an handful of salt or of oat-meal

meal will amount to money at the year's end. He makes the barber shave him to the quick, that it may be the longer before he wants him again." Shylock would abate nothing of the penalty of his bond, though it should cost the debtor his life, but says to those soliciting his forbearance,

" My deeds upon my head : I crave the law,  
The penalty and forfeiture of my bond."

A late chief magistrate of London, on being told by one of his workmen, an old and faithful servant, what pleasure he had received in seeing his master in his state coach, though pleased with the homage the poor man had paid him, yet nature so far prevailed, that he mulcted him a quarter of a day for time lost in going to see the procession.

---

*Saxum volutum non obducitur Musco.*

" Pietra che rotula non piglia muffa," and " piedra movediza no la cubre moho," that is, " a rolling stone is ever bare of moss," is used to be said to persons who are frequently changing

changing their situation or employment; such persons being more likely to dissipate and waste, than to improve and increase their property. To the same purport is, “*Planta quæ sæpe transfertur non coalescit*,” the tree that is often moved does not thrive.

---

*Anus Hircum olet.*

“How like a goat she smells,” said of libidinous old women. The phrase, therefore, taken originally from the Greeks, is neither modern nor peculiar to this country; though no where used, it may be presumed, but among the common people.

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*Habet et Musca Splenam, and  
Inest et Formicæ sua Bilis.*

“Even a fly has its sting,” and “a worm if trodden upon will turn,” and make an effort to avenge the injury: we should therefore not despise an enemy however weak and insignificant, or wantonly offend any one; there being

ing

ing few persons but who may, at some time, have it in their power to do us an injury, or who may not in some way be useful to us. Socrates determined him to be the wisest man, who gave the least offence.

---

*Camelus desiderans Cornua etiam Aures  
perdidit.*

The camel, discontented at not having horns, lost its ears likewise. The adage teaches that we should be thankful for those faculties and powers with which it has pleased Providence to endow us, and not to ask for properties inconsistent with our state, and which would be rather injurious to us than beneficial, as horns would be to the camel, whose strength does not lie in his neck. The fable seems to have taken its rise from the camel's having shorter ears than most animals of its size, and to its not being or reputed not to be quick of hearing. Hence the ancients feigned, that Jupiter, offended at their asking for horns, had deprived them of their ears also.

*Cænare me doce.*

Teach me how to eat, give me information on subjects with which you are acquainted, and I shall readily listen to you, but do not pretend to instruct me in matters of which you have no knowlege, was said by Bacchus to Hercules, who was laying down rules for the construction of tragedies and other poems: Hercules being as famed for the voraciousness of his appetite, as for his great bodily strength.

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*Ad pænitendum properat cito qui judicat.*

Who determines precipitately hastens to repentance; which cannot be better illustrated than by the following, from N. Rowe's translation of the golden verses of Pythagoras:

“ Let wary thought each enterprise forerun,  
 And ponder on thy task before begun,  
 Lest folly should the wretched work deface  
 And mock thy fruitless labours with disgrace.  
 Fools huddle on and always are in haste,  
 Act without thought, and thoughtless words they waste.

But

But thou, in all thou dost, with early cares  
 Strive to prevent, at first, a fate like theirs ;  
 That sorrow in the end may never wait,  
 Nor sharp repentance make thee wise too late."

---

*In Re mala, Animo si bono utare, adjuvat.*

It is good to keep up our spirits under misfortunes and to use our endeavours to mitigate or remove them, or if that cannot be done to bear them with patience, which will of itself, in time, make them more tolerable and easy ; as is expressed in the following, "Fortitur ferendo vincitur malum quod evitare non potest," and by the English adage, "what can't be cured, must be endured," or "of a bad bargain we should make the best."

"Of all those sorrows that attend mankind,  
 With patience bear the lot to thee assign'd ;  
 Nor think it chance, nor murmur at the load ;  
 For know, what man calls fortune, is from God."

---

*Inimicus et invidus Vicinorum Oculus.*

An enemy and an envious person is an  
 eye

eye over his neighbour, watching narrowly into his conduct; but if known to be so, he may be highly useful to him by putting him on his guard: knowing he is watched by one who is disposed to put the worst construction upon his actions, he will be so cautious, as to give him as little opportunity as possible of doing him an injury: he, therefore, may be said also to afford an additional eye to his neighbour; which is the more direct meaning of the adage.

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*Lucrum malum æquale Dispendio.*

Gain gotten by unfair means is no better than a loss; "what is ill gotten rarely thrives." Those who are in too much haste to acquire riches, generally commit some error in the process which defeats their purpose; or, if they obtain what they sought for, they have rarely the discretion to use it properly. "Hasty climbers have sudden falls." The wealth that is ill-gotten becomes a canker, and corrodes and destroys what it is put in contact with. "Una pecora rognosa, ne guasta cento,"

to," "one bad sheep spoils the flock." The too eager pursuit of any thing, Feltham says, "hinders the enjoyment; for it makes men take indirect ways, which though they prosper sometimes, are blessed never. Wealth snatched up by unjust and injurious ways, like a rotten sheep, will infect thy healthful flock."

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*Scindere Glaciem.*

"Romper il ghiaccio," "to break the ice;" any one beginning a discourse or business which had been long expected, or commencing a conversation when a company has for some time sat silent, is said to have broken the ice.

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*In Flammam ne Manum injicito.*

Do not thrust your hand into the fire. Why should you embroil yourself in a contention in which you have no concern? why put yourself into hot water; know you not, that

"Those who in quarrels interpose  
Must often wipe a bloody nose?"

"De

“ De los ruydos guarte, no seras testigo ni parte,” keep clear from broils, either as witness or party.

---

*Testudineus Gradus.*

A snail's pace, he moves slower than a snail, or is fit to drive snails, are phrases applied to persons who are extremely sluggish. “ Vicistis cochleam tarditate.”

---

*Sine Pennis volare haud facile est.*

“ Non si puo volar senza ale,” “ he would fain fly, but he wants wings,” is said of persons attempting to do what is much beyond their power or capacity ; who speak authoritatively, without having a right to command or power to enforce obedience. It may also be said of any one in excuse for not having done what was expected of him, but which he had not the necessary means for accomplishing. “ Il ne faut pas voler avant que d'avoir des ailes.”

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*Muris in Morem.*

Living like the mouse, upon the property of others. Plautus makes his parasite say, "Quasi mures, semper edimus alienum cibum," like the mouse, we always feed upon what others have provided.

---

*Obtrudere Palpum.*

To deceive with soft speeches. "You must not think," the sycophant says in Plautus, "to cajole me with honied words, who am used to deceive others with them." The word *palpum* means a gentle stroke or patting with the hand, which we use to horses and other animals to put them into good humour.

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*Tanquam Suber.*

He is like a cork, nothing will depress or sink him, was used to be said of persons who had passed through great trials, or escaped from imminent danger without mischief. Of such

such men we say, "like a cat he has nine lives," or "throw him as you will he will be sure to alight upon his feet," "give a man luck and throw him into the sea."

---

*In Saltu uno duos Apros capere.*

"Matar dos paxeros con una piedra," "killing two birds with one stone;" I have fortunately met with more persons, whom I wished to see, or done more business in this excursion, than I expected.

---

*Duos insequens Lepores neutrum capit.*

By greedily attempting to take two hares together, they both of them escaped; like the dog who, catching at a second piece of meat which he saw by reflection in the water, lost that which he had in his mouth. "Quien mucho abarca poco aprieta," "grasp all, lose all."

---

*Tua Res agitur Paries quum proximus ardet.*

When your neighbour's house is on fire, it is time to look to your own. When you hear your neighbour traduced, and his character blackened, you will defend him even from a regard to yourself, as you may expect the same liberty to be taken with yours, when you shall be absent. Turn the mischances of others to your own benefit; that is, learn from the failure and misfortunes of others, to attend to your own concerns, that you may not suffer the same disgrace.

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*Anicularum Deliramenta.*

The dreams, or ravings of old women. "Old wives tales." By such titles, idle and ridiculous stories were used anciently, and still continue to be called.

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*Citius quam Asparagi coquuntur.*

Quicker than boiling asparagus, was frequently in the mouth of the Emperor Augustus, when

when he wished any business to be executed speedily, the asparagus requiring to be boiled only a few minutes ; or “ *Aphya ad ignem*,” a kind of salted fish, which in dressing it, required only to be shewn the fire.

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*Boni Pastoris est tondere Pecus, non deglubere.*

The good shepherd shears, but does not flay his sheep. The good master only exacts such a portion of labour from his servants, as they may perform without injuring themselves. Tiberius Cæsar used this proverb, of which he is reputed to be the author, to restrain the rapacity of his courtiers, advising him to levy further imposts upon one of the provinces, which had been previously largely taxed. Alexander the Great, on a similar occasion, is said to have given the following : “ *Olitorem odi qui radicitus herbas excidat*,” he is a bad gardener, who, instead of cropping, tears the plants up by the roots. The woman who killed the hen, that brought her a golden egg every day, in the hope of becoming more

speedily rich, falls under the censure of this adage.

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*Lucri bonus est Odor ex Re qualibet.*

The odour of gain is sweet, from whatever source it may be produced. To the miser, whatever is profitable, and to the voluptuous, whatever contributes to their pleasure, is deemed to be good, however impure the source of it may happen to be. Vespasian, who, but for his inordinate love of money, was one of the best of the Roman emperors, made use of this apothegm, in answer to his son, who had reproved him for laying a tax on certain vessels set in the streets, for the reception of urine, for the use of the dyers.\* Taking a piece of money

\* That the vessels were placed for the benefit of the dyers, seems proved by the following, taken from a note to p. 175, of the second volume of Rabelais.

Parisiis quando purpura præparatur, tunc artifices invitant Germanicos milites, et studiosos, qui libenter bibunt, et eis præbent largiter optimum vinum, ea conditione, ut postea urinam reddant in illam lanam. Sic enim audiivi à studioso Parisiensi. Joan. Manlii Libellus Medicus.

from

from his pocket, which he had received from that impost, and applying it to the nostrils of his son, he demanded, “*Ecquid ea pecunia puteret,*” whether he perceived any ill savour in it? The same, however, might be asked of money obtained by robbery, murder, or any other unjustifiable means, and unfortunately we too easily excuse ourselves.

“*O cives, cives, quærenda pecunia primum,  
Virtus post nummos.*”

O citizens, let money be your first care. “*Unde habeas curat nemo; sed oportet habere,*” no one will inquire how you get your wealth, but if you would be respected, you must have it.

---

*Bæta tum Hyeme, tum Æstate bona.*

The bæta is said to have been a kind of garment, made of skins, long, and sufficiently large to invest the whole body, equally calculated therefore to guard against the cold in winter, and the scorching rays of the sun in summer. The adage was applied by the an-

cients to any objects that might be made to answer a variety of useful purposes : to literature, which is both useful and ornamental to every age and station in life, and to philosophy, which may enable us to bear prosperity without insolence, and adversity without debasement.

---

*Salem lingere.*

Making a poor and slender meal ; some simple pulse made savoury with salt, being the usual diet of the poor, and such as many of the ancient philosophers were contented with. Diogenes being invited to dine with a wealthy nobleman, refused his offer, being more pleased to lick salt at Athens, he said ; that is, to make a frugal repast there, than to feed on the richest dainties. “ Leaving the nobles, clad in purple, and their splendid tables,” Seneca says, “ I partake of the frugal board of Demetrius. When I hear this excellent man discoursing from his couch of straw, I perceive in him, not a preceptor only, but a witness of the truth ; and I cannot doubt that

Pro-

Providence has endowed him with such virtues and talents, that he might be an example, and a monitor of the present age." Demetrius was banished from Rome, on account of the freedom he used in reproving the vices of the great.

---

*Velut Umbra sequi.*

Following any one as his shadow, as parasites do silly young men of fortune, being constantly seen with them, until they have disburthened them of their substance, and then the shadow vanishes of course: or, as envy does men of talents.

" Envy will merit as its shade pursue,  
And like that serves to prove the substance true."

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*Quid Cæco cum Speculo.*

What has a blind man to do with a looking-glass, an illiterate man with books, or one who knows not how rightly to use them, with riches?

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*Mordere Labrum.*

Biting the lips, was formerly, and is now, noted as a sign of vexation or anger. “Comedens labra præ iracundia,” biting his lips through rage.

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*Priusquam Gallus iterum cecinerit.*

Before the second crowing of the cock. Before the invention of dials, hour-glasses, and clocks, the crowing of the cock was much attended to, as announcing the dawn, at which time servants were expected to rise and begin their labours.

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*Magis gaudet quam qui Senectam exiit.*

Was said of any one shewing his joy by uncommon expressions of hilarity. Literally, he rejoices more than an old man, restored to youth ; or, than a cripple, who has recovered his health and the use of his limbs. It seems to have taken its origin, from observing, that  
 serpents,

serpents, after changing their skins, from being dull and torpid, become extremely active and lively.

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*Imi Subsellii Viri.* •

A term of reproach, or contempt. Men of the lowest form or seat, where parasites, buffoons, and persons of inferior condition were placed at the tables of the great, where they were sometimes admitted, but so placed, and treated, as to make them sensible, in how little estimation they were held. Juvenal is very severe, both on those inflicting, and those submitting, to such indignities. The phrase was also used to denote persons filling inferior situations in public offices, or of little estimation in literature.

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*Canes timidi vehementius latrant.*

“Barking dogs rarely bite,” and “Brag is a good dog, but hold-fast is a better.” Cowards are fond of noise and blustering, under which they hope to hide their baseness ; but men of  
courage,

courage, having nothing that they wish to conceal, are sedate and quiet, as the deepest waters flow with the least noise. Churchill has well depicted cowardice in the following lines.

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“ Caution before  
 With heedful steps the lanthorn bore,  
 Pointing at graves, while in the rear,  
 Trembling and talking loud went Fear.”

---

*Ultra Vires nihil aggrediendum.*

We should be cautious of attempting what we have not ability to accomplish. “ A little wariness, prevents great weariness.” The adage was used by Paris to Hector, advising him against a personal conflict with Achilles, and it had been well if he had attended to the admonition, as he lost his life in the contest. It is not, however, on all occasions to be followed, as without trial it is not always easy to know how far our ability or power extends ; and where a great object is proposed, it is not to be neglected from an apprehension, inspired, perhaps, by timidity of its failing. “ In magnis,

nis, et voluisse sat est," it is honourable even to have attempted a great and noble act ; that is, if the attempt has been persevered in with becoming spirit, and the failure, if it should not succeed, has not been owing to negligence. We may oppose to this adage, "Nothing venture, nothing have."

---

*Sua Munera mittit cum Hamo.*

His gifts are armed with hooks, with which he means to catch something of equal, or superior value, as those do who make presents to persons much their superiors in rank and fortune. "C'est mettre un petit poisson, pour en avoir un gros," it is baiting your hook with a small fish, to catch a large one. The adage may also be applied to persons who make a parade of being very communicative, but are only so to induce those they converse with, to open their minds on subjects they wish to be acquainted with, but which should not be divulged to them.

"Timeo Danaos et dona ferentes,"

Laocoon said to his countrymen, finding them  
too

too readily listening to a pretended deserter from the camp of their enemy ; I am afraid of the Grecians and will have none of their gifts. Presents from persons whom we have no reason to believe to be our friends, should be received with great caution.

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*Timidus Plutus.*

As fearful as Plutus, the reputed god of riches. The poor having nothing to lose, have no dread of thieves, and accustomed to feed on coarse diet, they find little difficulty in getting what is necessary for their support. "In utramque dormiant aurem," they can sleep on either ear, in any posture, or on the hardest couch. The rich, on the contrary, are full of care, trouble, and anxiety. "Non solum cruciantur libidine augendi ea quæ habent, sed etiam timore amittendi ea," they are not only tormented with an incessant desire of increasing their wealth, but with the fear of losing that which they possess. They believe that all with whom they have any commerce,

are

are contriving to rob, or cheat them. They are afraid of their friends, lest they should want to borrow of them; they think their servants are false, and that their wives and children are combining to deceive, and cozen them. Their fears increasing with their years, at length, though abounding with riches, they are distressed with apprehensions of impending poverty, imagining they shall become beggars, or die in a workhouse. To avert this evil, they deny themselves necessary sustenance. “*In hunc scopulum cadaverosi senes ut plurimum impingunt,*” on this rock cadaverous old men, men on the verge of the grave, are for the most part wrecked, and indeed it is not until they arrive at that period, when their wants might be supplied by the smallest income, that their fears make them imagine that their immense possessions will be exhausted, before their glass shall be completely run out, and they perish miserably by the very means that, properly used, would have preserved them in health and spirits.

---

*Malis Mala succedunt.*

A succession of misfortunes, one following another, as happens to some ill-starred persons, who have no sooner learned to bear one trouble, but another falls upon them. Hence it has been said,

“Fortuna obesse nulli contenta est semel.”

“Misfortune seldom comes single.” The Spaniards therefore say, “Ben vengas si vengas solo,” you are welcome if you come alone.

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*Eodem Collyrio mederi omnibus.*

Using the same argument or discourse to persons of different ages, dispositions, and faculties, is as if a physician should apply the same remedy in the cure of various and dissimilar diseases.

---

*Vita Mortalium brevis.*

Life is short, and the duration of it also is uncertain, and not, therefore, at any period of it,

it, to be wasted in indolence, or in the indulgence of our sensual appetites, but to be employed in improving our faculties, and in performing the duties of our station; in short, we should take care to pass the portion allotted to us in such a manner, that at the end of it, we may have as little as possible to reproach ourselves with.

“ To die is the first contract that was made  
 ’Twixt mankind and the world, it is a debt  
 For which we were created, and indeed,  
 To die is man’s nature, not his punishment.”

Another poet says,

“ This life’s at longest but one day ;  
 He who in youth posts hence away,  
 Leaves us i’ the morn. He who has run  
 His race till manhood, parts at noon ;  
 And who, at seventy odd, forsakes this light,  
 He may be said, to take his leave at night.”

Spenser addresses the following apostrophe to us.

“ O why do wretched men so much desire,  
 To draw their days unto the utmost date,  
 And do not rather wish them soon expire,  
 Knowing the misery of their estate,

And

And thousand perils which them still await,  
 Tossing them like a boat amid the main,  
 That every hour they knock at death's gate?  
 And he that happy seems, and least in pain,  
 Yet is as nigh his end, as he that most doth plain."

Hippocrates, who was perhaps the author of this apothegm, extends it further, "*Vita brevis,*" he says, "*et ars longa,*" intimating that the longest life is only sufficient to enable us to acquire a moderate portion of knowledge in any art or science; and experience shews the justice of his position, for even assisted with the discoveries of our predecessors, neither medicine, to which he alludes, nor any other art has arrived at perfection.

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*Per Ignem incedis,*

Or, as Horace gives it,

— "*Incedis per ignes  
 Suppositos cineri doloso.*"

You are treading on hot ashes. You are engaged in a difficult and hazardous business. "Take care," we say, "you do not burn yourself," or, "burn your fingers." Johnson uses  
 the

the phrase, when entering on the lives of the poets, who lived near his time, or were his contemporaries ; meaning, that by speaking freely of them, and giving his sentiments of their works there was danger of offending their friends or relatives. The adage may also mean, as you are treading on hot ashes, that is, are in jeopardy, get out of the business, conciliate the parties whom you have offended, as soon as you can, as you would run or hasten over a floor that is burning ; the flame which is at present smothered, may burst out and destroy you. That this is also intimated, seems probable from the following.

*Non incedis per Ignem.*

You are not walking over a furnace, which was used to be said to persons appearing to be in great haste, but who had no urgent business.

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*Ausculda, et perpende.*

Listen and consider. Hear what is said to you, and weigh it in your mind, before you

give your opinion. Or it may be said by a person speaking, "Listen attentively to what I am about to relate, you will find it deserving your serious consideration."

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*Non statim decernendum.*

Be not in haste to give your opinion on any proposition, though pressed to it ever so earnestly. But be ready in all matters of moment to say, I will consider of it, will advise with my pillow. A wise man will neither give his assent nor dissent in any matter of consequence, until he has sufficiently examined it, and discovered its tendency.

---

*Mortuus per Somnum, vacabis Curis.*

Having dreamed you were dead, you will now be free from care. Such was anciently a current opinion among the Grecians, as it is now in some parts of this country. The Spaniards say, more properly, "De los sueños no creas, ni malos, ni buenos," pay no credit to dreams,

dreams, whether good or bad ; and the French, “ Tous les songes sont mensonges,” all dreams are lies. Hence, perhaps, an opinion, that all dreams are to be construed as meaning the contrary, “ After a dream of a wedding,” we say, “ comes a corpse.” But this is equally as idle, as taking them literally.

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*Habet.*

He hath it. He has obtained what he wished for, or, he hath met with his deserts, which last is always understood in an ill sense. The expression is said to take its origin from the exclamation of the spectators in the amphitheatre at Rome, who, when they saw a gladiator wounded, were used to cry out “habet.” A similar expression is used among us, and we say, when a man in fighting receives a violent blow, “ he has got enough,” or, “ he has got his belly full.” Simo used it, when speaking of his son Pamphilus, to intimate he was taken or caught by the fair Andrian.

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*Palpo percutere.*

To tickle any one into a good humour. "To get on the blind side of any one," as we do of a horse who happens to have one eye defective, when we are about to bring any thing near him which would make him startle; also to flatter or cajole any one by praising the qualities of a favourite horse or dog, or any part of his family to whom we observe him to be attached.

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*Suam quisque Homo Rem meminit.*

Men are in general abundantly attentive to their own interest; if, therefore, you wish them to serve you with diligence, you must make it their interest to do so :

"Hoc tibi sit argumentum, semper in promptu situm,  
Ne quid expectes amicos facere, quod per te queas."

Be this your rule through life, never leave to others to perform any business for you, which you can do yourself: consonant to this we say, "help yourself and your friends will love you."

you." The lark, that had made her nest in a cornfield, was in no haste to quit her habitation so long as she heard that the farmer depended upon the assistance of his neighbours and friends to get in his harvest, but when her young ones told her that the master was coming himself with his sons the next day; now it is time, she said, to be gone, for the business will certainly be done. A Venetian nobleman, we are told, called upon Cosmo de Medicis, to inquire of him by what means he might improve his fortune, and received from him the following rules; "Never to do that by another which he could do himself; not to defer until to-morrow what might be done to-day; and not to neglect small concerns."

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*Quæ dolent ea molestum est contingere.*

"You touched him in a tender part," and brought to his memory some instance of vice or folly he would gladly have forgotten. This, however, is equally a breach of good manners, as it would be of humanity to tread on the

foot of a person afflicted with corns or the gout, or to handle rudely any part that was diseased or wounded: “ No se ha de mentar la soga, en casa del ahorcado,” we should not mention a halter in the house of one whose father was hanged.

---

*Pergræcari.*

To live voluptuously like the Greeks, to be great topers. The phrase seems to have been used by the Romans to express their contempt of the soft and effeminate manners of the Grecians, particularly of that portion of them who had taken up their residence at Rome, and were probably the most worthless of the country, who were not able to get a living at home. These men, we are told, had the art, by flattery and by administering to the vices of the great, to make themselves so acceptable that scarcely any favour could be procured, or even any access to the nobles could be obtained but through them. Juvenal severely censures his countrymen for their attachment to these vermin:

“ All

" All Greeks are actors, and in this vain town,  
 Walk a short road to riches and renown.  
 Smiles the great man? they laugh with noisy roar;  
 Weeps he? their eyes with bidden tears run o'er.  
 Asks he a fire in winter's usual cold?  
 The warmest rugs their shivering limbs enfold.  
 Pants he beneath the summer's common heat?  
 Lo! they are bath'd in sympathetic sweat.  
 In vain the Roman would contest the prize,  
 For native genius arms the Greek with lies;  
 He, every moment of the night or day,  
 Mimics the great in all they look or say;  
 Loads their vain ear with praise that never tires,  
 And all their folly, all their trash admires."

*Hodgson's Translation.*

Johnson, in his imitation of the same satire,  
 has transferred the censure to the French,  
 who, he seems to think, had obtained the  
 same influence here, the Grecians had at  
 Rome:

" Obsequious, artful, voluble and gay,  
 On Britons' fond credulity they prey.  
 No gainful trade their industry can 'scape,  
 They sing, they dance, clean shoes, or cure a clap;  
 All sciences a fasting Monsieur knows,  
 And bid him go to hell, to hell he goes,"

*Minuit Præsentia Famam.*

Intimacy lessens fame. Authors, like kings, will be most likely to excite a high opinion of their capacities by being seldom seen, or only by select persons ; too familiar an intercourse with the world breaks the charm which the fame of their works had perhaps raised ; they are found to be mere mortals, and often with a larger portion of folly than falls to the lot of even ordinary men. “ How it comes to pass,” Montaigne says, “ I know not, and yet it is certainly so, there is as much vanity and weakness of judgment in those who possess the greatest abilities, who take upon them learned callings and bookish employments, as in any other sort of men whatever ; either because more is expected and required from them, and that common defects are inexcusable in them ; or truly because the opinion they have of their own learning makes them more bold to expose and lay themselves too open, by which they lose and betray themselves.” “ A prophet,” we are told,

told, "is not without honour save in his own country," where he is intimately known, and where he may be oppressed, and his fame injured by the errors of his kindred as well as by his own. "Is not this the son of the carpenter Joseph?" was said of our Saviour, with the view of lessening him in the estimation of the people, when they could find nothing in his character to which blame could be attached.

---

*Quod quis Culpâ suâ contraxit, majus Malum,  
or, Bis interimitur qui suis Armis perit.*

The evil which has been occasioned by our own error or misconduct presseth most severely and is taken the most heavily; the sting and remorse of the mind accusing itself doubling the adversity: on the contrary, that which is occasioned by the treachery or malevolence of others has its alleviation; partly perhaps from the mind's being diverted from contemplating it intensely by searching means of avenging it, or simply pleasing itself with

with the expectation, that it will not pass unpunished. "Remorse," as Dr. Smith observes in his Theory of Moral Sentiments, "is the most painful sentiment that can embitter the human bosom. Any ordinary pitch of fortitude may bear up tolerably well under those calamities, in the procurement of which we ourselves have had no hand; but when our own follies or crimes have made us miserable, to bear up with manly firmness, and at the same time to have a proper sense of our misconduct, is a glorious effort of self-command."

"Of all the numerous ills that hurt our peace,  
That press the soul, or wring the mind with anguish,  
Beyond comparison the worst are those  
That to our follies or our guilt we owe."

But the Stoics demand from us more intrepidity; they tell us, and with reason, methinks, that we should not complain of, or sink under those misfortunes which we have brought upon ourselves; "*Ferre ea molestissimè homines non debent, quæ ipsorum culpâ contracta sunt.*"

*Clavam extorquere Herculi.*

Would you attempt to wrest his club from the hands of Hercules? may be said to any one undertaking what is much beyond his capacity to perform. Such was anciently the reverence paid to Homer, that to imitate his verses was thought to be as difficult as to take by force his club from Hercules, or the thunderbolt from the hands of Jupiter. The adage may also be applied to any one entering into a contest with persons superior to him in fortune and power. “ You may as well take a bear by the tooth.” “ He that meddleth with strife that doth not belong to him, is like one that taketh a mad dog by the ear.”

---

*Tacitus pasci si posset.*

If he had eaten quietly what he had obtained ; if he had not boasted of his good fortune, before he was completely in possession of it, he might have enjoyed it unmolested ; but by proclaiming it he has stirred up rivals  
for

for the situation, with whom he will find it difficult to contend, and who may probably supplant him. The idea is taken from the fable of the stag who had escaped the hunters and eluded their search by concealing himself among the vines, but thinking himself safe, he began to browse upon the leaves; the hunters, led to the place by the noise and by the motion of the boughs, took and killed him. Or from the crow, who, overcome by the flattery of the fox, attempting to sing, let fall the cheese that he held in his mouth, which the fox seized upon and devoured. "Can't you fare well," we say, "without crying roast meat?"

---

*Cedro digna Locutus.*

A speech deserving to be embalmed, to be preserved to the latest period of time. "To be written in letters of gold."

---

"An erit qui velle recuset  
Os populi meruisse? et cedro digna locutus  
Linquere."

"Who lives, we ask, insensible to praise,  
Deserves, and yet neglects, the proffer'd bays?"

Who

Who is not pleased that from the bookworm's rage,  
The juice of cedar shall preserve his page?"

The ancients were accustomed to varnish the leaves of the papyrus, on which they had committed any thing to writing, with an oil extracted from the cedar, which had the faculty of preserving them from becoming putrid, as well as of driving away noxious or devouring insects ; the oil of juniper was used, it is said, for the same purpose and with equal effect. It is probable that Russia leather, used in binding books, owes its power of killing or driving away the bookworm, if it really has that property, to some similar ingredient used in its preparation.

---

*Cura esse quod audis.*

Endeavour to be what you are reputed to be, or what you are solicitous to be esteemed. We are all of us desirous that the world should think well of us, let us labour then to deserve their good opinion. Sycophants and flatterers might be of use to us, if, when we hear ourselves commended by them for qualities  
which

which we are conscious we do not possess, we should forthwith set about to acquire them.

---

*Equi et Poetæ alendi non saginandi.*

Poets and horses should be fed, not pampered, was an apothegm of Charles the Ninth, of France, said, perhaps, rather from the treatment poets have in all ages met with, than from his own opinion of their merit. Though he said it, I think, to justify the smallness of the present he had directed to be given to one of them, who had addressed a copy of verses to him. That poets are in a particular manner neglected, can hardly be said with propriety, as literary men of all descriptions almost, pass equally unnoticed. This seems to arise from the quiet, retired, and unobtrusive manner in which they ordinarily pass their lives, so that the world scarcely knows that they are in existence. I speak of the most valuable and deserving of them, for there are, in each class, some who are more than sufficiently forward, and the little that is bestowed falls principally among them.

*Flet victus, Victor interiit.*

The conquered lament their hard fate, and the conqueror is undone: a no uncommon consequence of war, in which, though the conqueror may not be reduced to the low state of his opponent, yet he usually finds his country so weakened by the contest, so drained of men and money, that it scarcely recovers itself in an age. The same often happens, on the termination of a suit at law. The adage took its rise from the result of the battle at Cheroneæ, in which the Athenians and Thebans were destroyed; and Philip, of Macedon, who conquered them, was soon after assassinated, by a young man of the name of Pausanias.

---

*Sapientes portant Cornua in Pectore, Stulti in Fronte.*

“Wise men wear their horns in their breasts, in their pockets,” we say, “fools on their foreheads.” The Spaniards to the same purport say, “Los locos tienen el corazon en la boca, y los cuerdos la boca en el corazon,” fools have their

their hearts in their mouths, but wise men keep their mouths in their hearts. Fools are the first to proclaim their follies, or those of their families, which men of sense are careful to conceal. It is prudent to wink at some irregularities in your children, and friends, to endeavour by private admonition, and reproof, to correct and amend them ; and though these should fail, you may still hope, that further experience, and knowledge of the world, may produce that change in their conduct, which your labours had failed in procuring. By this means you will often have the satisfaction of saving a person, dear to you, from perdition.

---

*Qui non litigat, cælebs est.*

The man who has a quiet house, has no wife. Certainly many of the Greek writers appear to have had a great horror of matrimony, to which, perhaps, may be attributed the high colouring they gave to the character of Xantippe, who was not, it is probable, so great a termagant as they have painted her. Some of their apothegms follow.

“ Mulier

“ Mulier in ædibus atra tempestas viro.”

A wife, like a tempest, is a perpetual disturbance to the house.

“ Incendit omnem feminæ zelus domum.”

The restless spirit of the woman keeps the house in a perpetual flame ; and

“ Muliere nil est pejus, atque etiam bonâ.”

Nothing is worse than a woman, even than the best of them. “ It is better,” Solomon says, “ to dwell in the wilderness, than with a contentious and angry woman ;” and in another place, “ It is better to dwell in the corner of the house-top, than with a brawling woman, and in a wide house.” Montaigne has an observation equally satirical : “ The concern,” he says, “ that some women shew at the absence of their husbands, does not arise from their desire of seeing and being with them, but from their apprehension that they are enjoying pleasures in which they do not participate, and which, from their being at a distance, they have not the power of interrupting.” A similar idea pervades the following, by Buchannan, who in the early part of Montaigne’s life, was one of his preceptors.

“ Illa mihi semper præsentī, dura Neæra,  
 Me quoties absum, semper abesse dolet,  
 Non desiderio nostri, non mæret amore,  
 Sed se non nostri posse dolore frui.”

Neæra, who treats me when present with the greatest cruelty, yet never fails to lament my absence; not from the affection she bears me, but she grieves that she cannot then enjoy the pleasure of seeing me wretched; which may be better liked, perhaps, in the following:

“ Neæra present, to my vows unkind,  
 When absent, still my absence seems to mourn;  
 Not moved by love, but that my tortur'd mind,  
 With anguish unenjoyed by her, is torn.”

To finish the bad side of the picture, one only of our adages shall be given. “To see a woman weeping,” we say, “is as piteous a sight, as to see a goose go barefoot.” From all which we learn, that as there are some turbulent and ill-disposed women, so there have not been wanting men, ill-natured enough to make them the models, from which they chose to characterize the sex. Hesiod more justly and more reasonably says,

“ Sors potior muliere probâ, non obtigit unquam  
 Ulla viro, contraque malâ nil tetrius usquam est.

As

As the possession of a good woman, constitutes the greatest felicity a man can enjoy, so the being yoked to a bad one, is the greatest torment that can be inflicted upon him. The Spaniards, consonant to this, say, "De buenas armas es armado, quien con buena muger es casado," the man is well provided who is married to a good woman. "He that hath no wife," Cornelius Agrippa sayeth, "hath no house, because he doth not fasten (live) in his house; and if he have, he dwelleth therein as a stranger in an inn; he that hath no wife, although he be exceeding rich, he hath almost nothing that may be called his, because he hath not to whom he may leave it, nor to whom to trust, all that he hath is in danger of spoyle; his servants rob him, his companions beguile him, his neighbours despise him, his friends regard him not, his kinsfolk seek his undoing; if he hath any children out of matrimonie, they turn him to shame, wherefore the laws forbid him to leave them either the name of their familie, the armes of their predecessors, or their substance; and he is also, together with them, put back from all public

offices and dignities by the consent of all law makers: this finally is the only state of life, wherein a man may lead the happiest life of all, in loving his wife, in bringing up his children, in governing his familie, in saving his substance and in encreasing his offspring; wherein if any charge and labour happen, and no state of life is without its cross, verily this only is that light burden and sweet yoke which is in wedlock."

---

*Mendico ne Parentes quidem Amici sunt.*

Poverty has, at times, the power of destroying even the affection of a parent to his offspring. "When poverty comes in at the door, love flies out at the window." In extreme poverty, the mind is too intensely employed in procuring sustenance, to have leisure to attend to the wants of others, even our nearest relatives. When Mrs. Thrale reproved a poor girl, who was sitting, while her mother was on her legs, and employed; Johnson excused the girl, as not owing that attention to her mother, from whom she only inherited misery  
and

and want. But poverty is not without its advantages. If the poor man has not the conveniences, so neither has he the cares that riches never fail to bring with them. His wants are few, and the labour necessary to supply them, preserves him in health, and gives him that composed and quiet sleep, which does not often attend the pillow of the wealthy. The wise man therefore says, "give me neither poverty nor riches."

" Would you be free ? 'tis your chief wish, you say ;  
 Come on, I'll shew thee, friend, the certain way.  
 If to no feasts abroad thou lov'st to go,  
 Whilst bounteous God does bread at home bestow ;  
 If thou the goodness of thy clothes dost prize,  
 By thine own use, and not by others' eyes ;  
 If (only safe from weather) thou canst dwell  
 In a small house, but a convenient shell ;  
 If thou, without a sigh, or golden wish,  
 Canst look upon the beechen bowl and dish ;  
 If in thy mind such power and greatness be,  
 The Persian king's a slave compared to thee."

---

*Bellum inexpertis.*

War is approved by the young and inconsiderate, by those who are unacquainted with

the dreadful waste of life as well as of property that it occasions. “*Expertus metuit*,” by men of knowledge and experience it is deprecated. “*Iniquissimam pacem justissimo bello antefero*,” I prefer, says the sagacious and humane Cicero, the most impolitic and disadvantageous peace, to the justest war; and yet with what precipitancy and on what trifling occasions do countries often rush into war with each another! if sovereigns would weigh the consequences, would put against the object contended for, the numerous lives that must necessarily be sacrificed in the contest; the number of women who would be rendered childless, or would lose their husbands on whom they, and perhaps an infant family, depended for their support, they would surely not think it too much to sacrifice a small portion of their dignity to prevent such accumulated evils; these, however, are a small part only of the miseries of war. They are, indeed, all that this country has for many ages been exposed to experience. On the continent, when an hostile army enters a country, what massacres, what destruction marks its  
pro-

progress! whole towns pillaged and destroyed, and the miserable inhabitants put to the sword, or the few that escape driven into the fields, without shelter, without clothes, and without food, only preserved for a short time to die a more miserable death than those who perished by the sword. With this kind of destruction we have been long threatened, and who can tell how soon it may fall upon us! In this state of things, how mortifying must it be, to the grave and considerate part of the community, to see the time and energy of those who have the care of the government of the country, employed in rebutting the attacks of noisy and contentious pseudo-patriots; who appear to be moving heaven and earth to embarrass the proceeding of the ministers, solely, it is to be feared, in the paltry expectation of getting into their places: strange infatuation! that men of the largest property in the state should be most forward in occasioning its destruction: surely so monstrous a procedure must portend some dreadful catastrophe! "Quos Deus vult perdere prius dementat," God first deprives of their reason those who

are doomed to be destroyed. “ And God hardened Pharaoh’s heart,” we are told, “ blinded his judgment, that he would not let the children of Israel go ;” it being predetermined that the Ægyptians should suffer a severe chastisement.

---

*Mors omnibus communis.*

We must all die, we should, therefore, frequently meditate on this our common destiny, which is equally incident to the young and the old, the strong and the weak ; no age, no state of health affording security against the stroke of death. Whence is it then, that we treat this common guest as a stranger, and appear to be surprised when he has taken from us any near relative or friend ? In this town we have a regular yearly account of the number of deaths that occur within a certain distance ; this, besides the purpose of recording the diseases which occasion the greatest destruction, for which it seems to have been originally formed, should have the further use of familiarizing us with death, and as it appears  
that

that from 18 to 20,000 persons die yearly within the compass of a few miles, it ought not to seem extraordinary that ourselves, or any of our families should be of the number; it should rather be expected. A friend, condoling with Anaxagoras, on the death of his son, and expressing a more than ordinary concern on the occasion, was told by that philosopher, "*Sciebam mortalem me genuisse filium,*" "that he had never thought his son to be immortal." And Xenophantes receiving similar intelligence, hearing that his son died fighting bravely for his country, said, "I did not make it my request to the Gods that my son might be immortal, or that he should be long lived, for it is not manifest whether this was convenient for him or no; but that he might have integrity in his principles and be a lover of his country, and now I have my desire!"

"The time of being here we style amiss,  
We call it life, but truly labour 'tis."

These men, therefore, it may be presumed, had well considered the subject. From the aversion that many persons have of speaking  
or

or thinking of death, it would seem as if they thought that by such meditation they should accelerate its approach ; but it would probably have the contrary effect, for as a large portion of the diseases and deaths of such as live to an adult age are occasioned by intemperance, a serious contemplation of that circumstance might wean them from their irregularities, and so prolong their lives ; or if it did not produce that effect, it might enable them to meet death with firmness as a guest that was daily expected :

“ Fleres si scires unum tua tempora mensem;  
Rides, cum non sit forsitan una dies.”

You would weep if you knew you had only one month to live, yet you pass your time in gaiety and folly, though perhaps you may not live a single day. It is not meant by what is here said, that we should not have a proper relish for life, or that we should be indifferent about its extinction ;

“ For who to dumb forgetfulness a prey,  
This pleasing anxious being e’er resigned,  
Left the warm precincts of the cheerful day,  
Nor cast one longing lingering wish behind ?”

But

But as we know we must die, we should be at all times ready to meet our fate when the hour approaches.

---

*Inter Pueros Senex.*

Among children or young persons he may be looked upon as old or intelligent, but among elderly people he is considered as young. This was used to be said of persons of specious or imposing manners, who wished to appear more learned or wise than on trial they were found to be. "A doctor among fools, and a fool among doctors," is, I think, the phrase by which we designate such characters.

---

*Ne Jupiter quidem omnibus placet.*

It is of importance that we should well consider every project that we may engage in, that there be a reasonable probability of its succeeding and that it receive the sanction of such prudent and sensible friends as we may think it right to consult; but no measure  
however

however well planned should be expected to meet with general approbation; Jupiter himself not being able to please every one.

---

*Felix Corinthus, at ego sim Teneates.*

The Corinthian may, indeed, boast of the splendour of his city, but the soft and rustic beauties of Tenia please and satisfy me; may be said by any one, on hearing the praise of rank and large possessions too much insisted on, if he has sense enough to be contented and to see the advantages of a middling station.

Tenea was a village in the neighbourhood of Corinth, remarkable for its mild and salubrious atmosphere, and for the beauty of its scenery.

---

*Mala ultro adsunt.*

Misfortunes come fast enough, we need not seek them, which those do who enter into contests in which they have no concern; or who "meet troubles half way," and begin lamenting before they arrive, the difficulty is  
to

to get rid of them when present. "Mischiefs come by the pound, and go away by the ounce," which seems a very indifferent imitation of "Les maladies viennent à cheval, retournent à pied," diseases make their attack on horseback, but retire on foot.

---

*De te Exemplum capit.*

What wonder, since he only follows your example, may be said to parents reproving their children for irregularities, or faults, of which they are themselves guilty.

"If gaming does an aged sire entice,  
Then my young master swiftly learns the vice,  
And shakes in hanging sleeves the little box and dice.

---

*In sola Sparta expedit senescere.*

Sparta is the most convenient residence for aged persons; age being in a peculiar manner respected and honoured in that country. The following story from Valerius Maximus, will illustrate this position. It is here given from the sixth Number of the Spectator.

"It

“ It happened at Athens, during the representation of a play, that an old gentleman came too late for a place, suitable to his age and quality. Many of the young men, who observed the confusion he was in, made signs to him, that they would accommodate him, if he came where they sat. The good man bustled through the crowd accordingly, but when he came to the seat to which he was invited, the jest was to sit close and expose him, as he stood, out of countenance, to the audience. The frolic went round the Athenian benches ; when the good man skulked towards the boxes appointed for the Lacedemonians, that honest people rose up to a man, and with the greatest respect received him among them. The Athenians being suddenly touched with a sense of the Spartan virtue, and their own degeneracy, gave a thunder of applause ; and the old man cried out, “ The Athenians understand what is right, but the Lacedemonians practise it.” So the poet,

“ Credebant hoc grande nefas et morte piandum,  
Si juvenis vetulo non assurrexerit,” &c.

*Divitis Servi maximè Servi.*

Servants to rich and powerful persons are the most abject of all servants. On account of the great distance there is between them and those they serve, they lose all estimation, "as the shrubs and underwood, that grow near or under great trees, are observed to be the most scrubby and feeble of any in the field, the trees engrossing to themselves all the nourishment." "Sirve a señor y sabras que es dolor," serve a great man, and you will know what sorrow is. "Cabe Señor, ni cabe igreja no pongas teja," do not lay a tile, that is, do not build a house near a lord, nor near a church, lest they pick a quarrel with you, and dispossess you of your property.

---

*Malum Vas non frangitur.*

The worthless vessel escapes being broken more frequently than one of more value. "Naught," we say, "though often in danger, is seldom hurt," and "ill weeds grow apace." The opinion that the virtuous and discreet are  
more

more subject to accident and misfortune, than the vicious, is too general not to be founded on observation. The good man, conscious of not having done, or intended injury to any one, is not easily led to apprehend mischief from others, or to use precautions against the shafts of malice, which he cannot suppose to be levelled at him; but the vicious man, knowing he has deserved, is constantly on his guard against the enmity of those whom he has injured or provoked. This habit of watchfulness and attention to his safety, occasions him not only to escape the injuries which persons less wary meet with, but to obtain a larger portion of the goods of the world, than fall to the lot of persons more deserving, but who are less active and vigilant in using the means necessary for acquiring them. Or the adage may be explained in this way: we set snares for the Canarybird, the Goldfinch, and other birds of song, and having taken them, we confine them in cages; but the Sparrow, the Swallow, and many others, that neither contribute to our amusement, nor are used at our tables, are suffered to enjoy their liberty.

*Malum*

*Malum Munus.*

An unseasonable, or improper gift, tending to the injury, not to the profit of the receiver: as a large sum of money to young persons, which they, not knowing how to use properly, often apply in such ways, as to become destructive to their health, their morals, and their fortunes; authority, to ignorant and inexperienced, or to base and worthless men, who will use it to the injury of those whom they ought to favour and protect; or preferment in the church, to ignorant and illiterate divines, who, like the ape, only become the more disgraced, the higher they rise.

*Vox et præterea nihil.*

Plutarch in his apothegms tells us, that a nightingale being, among other things, set before a Lacedemonian for his dinner, when he was about to eat it, observing how very slender the body of the bird was, and comparing it with the strength and beauty of his

song, he exclaimed, “Vox es et præterea nihil,” you are all voice; the expression hence became proverbial, and is applied to persons who abound in words, but have little sense, “Qui dant sine mente sonum.” Cicero therefore says, “Malo indisertam prudentiam quam loquacem stultitiam,” give me rather a prudent man, who, though unlearned, is silent, than a loquacious blockhead. For as the poet observes,

“Words are like leaves, and where they most abound,  
Much fruit of sense beneath, is rarely found.”

---

*Qui nescit dissimulare, nescit regnare.*

“Chi non sa fingere, non sa vivere,” who knows not how to dissemble, knows not how to reign, or to live, the Italians say. This was frequently, it is said, in the mouth of King James the First, but it did not say much in favour of his sagacity; and by proclaiming it as a principle, it must have defeated his purpose in adopting it; as it must have made him distrusted, even when he meant what he professed, “a liar not being to be believed,  
even

even when he speaks the truth." Lord Verulam says, "Dissimulation is but a faint kind of policy or wisdom, for it asketh a strong wit, and a strong heart, to know when to tell truth, and to do it. Therefore it is the weaker sort of politics that are the great dissemblers."

---

*Pingere sub Gladio.*

To paint with a sword hanging over one's head ; metaphorically, to perform any business requiring thought and reflection in the midst of difficulty and danger, or in the hurricane and disquiet of a scolding wife, and noisy children. Protogenes is said to have painted one of the finest of his pictures, while the city in which he dwelt was besieged, and in daily expectation to be taken by storm ; a rare instance of coolness and presence of mind, and which is said to have given rise to the adage.

---

*Tuis te pingam Coloribus.*

I will paint you in your proper colours, that is, I will describe you as you are, that

your friends may see with what sort of man they have to do : with us, the expression is always used in a bad sense.

---

*Nil actum reputans, si quid superesset  
agendum.*

Esteeming what is done as nothing, while any thing remains to be performed. It is a mark of a strong and vigorous mind, not to tire in the pursuit of an object we have determined to attain, as it is of imbecility to give up the chase, deterred by obstacles, which perseverance might enable us to surmount. Should the obstacles opposing the completion of our design, prove to be insurmountable, if they are such as could not be foreseen or known, but from experience, the failure will reflect no disgrace, and it is better “*magnis excidere ausis*,” to fail in attempting what was great and noble, than by a too timid, and cautious conduct, to continue in indigence and obscurity.

---

*Nihil*

*Nihil de Vitello.*

But where is the yolk, was used to be said to persons reserving to themselves the best part of any viands, or other things, of which they had the distribution. A man dreamed he had found an egg. A soothsayer who was consulted to interpret the dream, told him that it portended he should find a treasure, the white of the egg representing silver, the yolk gold. The event corresponding with the prediction, the man took to the seer, some of the pieces of silver; but what, said the seer, is become of the yolk? which thence became proverbial.

---

*Astutior Coccyce.*

More crafty than the cuckoo. The cuckoo is never at the pains of building a nest, but having found one belonging to some other bird, fit for her purpose, she throws out the eggs she finds in it, and deposits her own in their place. The owner of the nest, not perceiving the fraud, hatches the cuckoo's egg,

and nurtures the young one, thus freeing its mother from all care for her offspring. The cuckoo is a bird of passage ; it appears in this country in the month of April, and leaves it in June. The female lays only a single egg, usually in the nest of the hedge-sparrow, as we learn from the following distich.

“ The hedge-sparrow fed the cuckoo so long,  
That she had her head bit off by her young.”

---

### *Corinthiari.*

To live a debauched and voluptuous life, like the Corinthians. Corinth of old, like Venice in modern times, was famed for entertaining multitudes of courtezans, and for the great homage that was paid to them. They served as decoys to attract to the city, the most wealthy of the inhabitants from all parts of Greece, to the great emolument of the artizans and traders, and improvement of the revenue of the state. Laïs, one of the courtezans, was esteemed to be the most beautiful and accomplished woman of the age in which she lived. She drew visitors from the most distant

distant countries, to whom she sold her favours at a very high price. Of Demosthenes, who wished to pass an evening with her, she required ten thousand drachmas. Astonished at the boldness and largeness of the demand, he quitted her, "not choosing," he said, "to buy repentance at so dear a rate."

---

*Leporis Vitam vivit.*

He lives a hare's life. He is full of care and anxiety, like a hare, said to be the most timid of all animals, which is perpetually on the watch, and even in its sleep is said not to shut its eyes, lest it should be surprised and taken by the dogs. The hares, tired of living in a state of constant fear and anxiety, were determined to put an end to their existence, by drowning themselves. With this resolution, they rushed down to a pool of water. Some frogs, who were near the pool, alarmed at the noise, leaped into the water, to avoid the danger which they supposed threatened them; this being noticed by some of the most forward of the hares, they stopped, and observing

to their brethren, that their condition was not worse than that of the frogs, they desisted from their intention. This is one of the apologies of Æsop, and was meant to cure men, labouring under misfortunes, from thinking that they are more unhappy than the rest of mankind ; there being few so miserable, but they may find others equally, or more wretched than themselves.

---

*Dolium volvitur.*

A cask, when empty, may be rolled or moved from its place, by a slight impulse, but when filled, it is not to be moved but by the exertion of considerable force. The weak and uninformed man, like an empty vessel, may be turned from his purpose, by the most trifling and insignificant arguments, or rather, having no fixed principle of action, he is perpetually wavering, and changing his designs. But the considerate and wise man, having, on mature reflection, formed a plan for his conduct, like the well filled cask, he is not easily to be moved or deterred from pursuing his object.

“ Though

“ Though the whole frame of nature round him break,  
He unconcerned will hear the mighty crack.”

The adage is said to have taken its rise from a story told of Diogenes, the cynic. When the city of Abdera, in which he lived, was threatened with a siege, seeing the citizens running about confusedly, without order, or fixing on any plan for defending the place, he took the tub in which he lived into the market, and rolled it about with great vehemence, intimating that until they quieted the tumult and confusion that reigned in the city, they were equally insignificantly and unprofitably employed.

---

*Ne prius Antidotum quam Venenum.*

Why take the antidote before you have swallowed the poison ; why so solicitous to purge yourself from the imputation of a crime, before you are accused, or why censure the doctrines of a book before you have read and considered it ?

---

*Jac-*

*Jactantius mærent qui minus dolent.*

They weep most who are least concerned. They grieve most ostentatiously for their friends when dead, who regarded them least when living. “*Curæ leves loquuntur, ingentes stupent,*” light griefs are noisy and loquacious, or vent themselves in tears; those that are more deeply felt, overwhelm and stupefy: and “*Hæredis fletus sub personâ risus est,*” the weeping heir laughs under his mask. The tears of those who are greatly benefited by the death of the person whose loss they seem to lament, may be suspected of hypocrisy; weeping only to conceal their joy. “In our age,” Montaigne says, “women commonly reserve the manifestation of their good offices and their vehement affection towards their husbands until they have lost them; a too slow testimony, and that comes too late: we should willingly give them leave to laugh after we are dead, provided they would smile upon us whilst we are alive. Is it not enough to make a man revive in spight, that she who  
spit

spit in my face whilst I was living with her, shall come to kiss my feet when I am no more?"

---

*Rore vixit more Cicadæ.*

He feeds only on the dew, as the grasshopper does, "like the cameleon he feeds on air," was used to be said, jestingly, of persons inordinately fat and florid, particularly if they pretended to be very delicate in their food, and to have but slender appetites, as the monks were accustomed to do.

"Qui Curios simulant, et bacchanalia vivunt.

"You may read it," Rabelais says, "in their red snouts and gulching bellies as big as a tun."

---

*Gallus in suo Sterquilinio plurimum valet.*

"Cada gallo canta en su muladar," "every cock will crow on his own dunghill." Every man finds himself courageous in his own house where he is surrounded by his family  
and

and friends, who will not suffer him to be oppressed. “As iron sharpeneth iron, so doth the countenance of a friend his neighbour.”

---

*Præstat invidiosum esse quam miserabilem.*

“Il vaut mieux faire envie que pitié,” it is better to be envied than pitied;” for envy is the attendant on good fortune, as pity is of distress and misery.

“Envy will merit as its shade pursue,  
Like that it serves to show the substance true.”

---

*Quod non Opus est Asse carum est.*

What you have no use for is dear at the price of a farthing. “Buy what thou hast no need of, and ere long thou shalt sell thy necessities.”

---

*Nunc tuum Ferrum in Igni est.*

Your iron is in the fire, work it now that it is soft, and you may give it what fashion  
you

you please ; but if you suffer it to become cold, it will no longer yield to the hammer. Having begun the business, it must be diligently attended to or it will not succeed. “ Bisogna battere il ferro mentre è caldo,” “ strike while the iron is hot ;” “ make hay while the sun shines.”

---

*Qualis Hera, talis Pedisequæ.*

Such as is the mistress such will be the servants. “ Like master like man,” “ Qual la madre tal la hija,” like mother, like daughter ; “ Qual el cuervo tal su huévo,” as is the crow so is the egg. It is therefore becoming those who have the management of the family to set good examples. “ Madre piedosa cria hija merdosa,” an indulgent mother makes a slothful and sluttish daughter.

---

*Etiam si Cato dicat.*

In Rome, if a very improbable tale was told, it was usual to say, “ I would not believe it, even though Cato himself should tell it me,” thus shewing the reverence paid to the me-  
mory

mory of that great statesman and philosopher. The Athenians, who had the same confidence in the integrity of Aristides as the Romans had in Cato, used his name on such occasions. We more commonly say, "though an angel should affirm it we would not believe it."

---

*Destitutus Ventis, Remos adhibe.*

When it is calm you must use your oars. If one project prove unsuccessful you must not despair, but have recourse to other means which may prove more productive. "Post malam segetem serendum est," though the harvest has failed this year, you must continue your exertions in the hope you may speed better the next; "worse luck now, better another time:" though the Spaniards say, "Contra fortuna, no vale arte ninguna," there is no use in striving against ill fortune.

---

*Pariter Remum ducere.*

As you have entered into the same vessel  
you

you must row together, as the boat will not go on smoothly and regularly unless you move your oars in concert: so neither must you expect any business in which you are engaged to succeed, unless all the parties concerned are agreed as to the manner of proceeding, and will act together.

---

*Ut Lupus Ovem amat.*

He loves him as the wolf loves the sheep; or, “as the devil loves holy water.” This may be said of any one pretending a regard for the interest of a person whom he is endeavouring to underminé and would destroy.

---

*Viam qui nescit ad Mare, eum oportet Amnem quærere.*

Let him who knows not the way to the sea take a river for his guide; that is, let him follow the course of a river, which, though perhaps by a circuitous route, will at length lead him there; the sea being the common receptacle

tacle or reservoir into which nearly all rivers pour their contents. Or let those who wish for information on any subject on which they are ignorant inquire of those who are acquainted with them, however humble their situation : much useful knowledge being often to be obtained by conversing with the very lowest of the people ; as in mechanics, husbandry, gardening, &c.

---

*Presens abest.*

Though present he is absent. This was said of persons who, engaged in thought, paid little or no attention to what was said or done in their company, which led them often into great absurdities. M. Bruyere in his *Caractères, ou Mœurs de ce Siècle*, has given an excellent description of an absent man, but too much in detail, though perhaps there may be but few of the instances he produces, which may not have occurred. It is admirably abridged in one of the papers of the *Spectator*.

---

*Magistratum gerens, audi et justè et injustè.*

Being in office, it is your duty to hear all that can be said on the business before you by either party, before you decide on its merit.

“ Qui statuit aliquid, parte inaudita alterâ,  
Æquum licet statuerit, haud æquus est.”

He who determines a cause without hearing both the parties, though he passes a just sentence, acts unjustly.

---

*Avarus nisi quum moritur nil rectè facit.*

The covetous man begins to be considered with complacence when he ceases to exist, or never does well until he dies; they are like swine, “ which are never good until they come to the knife.” The prodigal who dissipates his fortune by living voluptuously, easily conciliates to himself the friendship or kindness of the persons with whom he associates; he contributes to the support of those who furnish him with the means of enjoying his diversions and amusements; he shares his for-

tune with his friends, his servants, and his dependants: he is therefore usually spoken of with complacency. "He is a generous, liberal, open-hearted fellow, and no one's enemy but his own;" and when his fall is completed, even those who suffer mingle some regret for his misfortune, with the concern they feel for their own loss. But the covetous man neither meets with, nor is entitled to the same consideration from the world: even the most harmless of them, those who either came to their fortune by inheritance, or who have acquired it by fair dealing, as they use it exclusively for their own benefit, are hardly looked on as forming a part of the community in which they live; no one interests himself in their welfare; their success is not congratulated, nor their losses commiserated. "The prodigal robs his heir, the miser himself."

"When all other sins are old in us, and go upon crutches,  
 Covetousness does but then lay in her cradle.  
 Lechery loves to dwell in the fairest lodgings,  
 And covetousness in the oldest buildings."

*Par Pari referre.*

“ Like for like,” or “ one good turn deserves another ;” we say also, “ give him a Rowland for his Oliver.” Dionysius, having engaged a musician to entertain his company, to induce him to exert himself he promised to give him a reward proportioned to the amusement he should afford his guests ; the singer, in the hope of obtaining a splendid present, selected some of his choicest pieces of music, which he performed with such excellent skill as to give entire satisfaction to the audience : on applying for his pay, he was told he had already received “ par pari,” like for like. The pleasure he had enjoyed in expecting the reward, balancing that which the company had received in hearing him sing ; he had also the further satisfaction of hearing his performance highly extolled, which is too often the only emolument that men of genius are able to obtain for their labours.

*Volam Pedis ostendere.*

“ To shew a light pair of heels.” The phrase is applied as a reproach to persons leaving their posts and flying from the enemy instead of fighting.

---

*Bona Nemini Hora est, quin alicui sit mala.*

“ One man’s meat is another man’s poison.” One man’s loss is another’s gain, or one man makes a fortune by the ruin of another : this is universally the case in war, and not unfrequently in law likewise.

---

*Noli Equi Dentes inspicere donati.*

“ A caval donato non guardar in bocca.” It. “ A cheval donné, il ne faut pas regarder aux dens.” Fr. “ We must not look a gift-horse in the mouth.” Presents are not to be esteemed by their costliness, but by the intention of the donor. “ Aliquando gratius est  
quod

quod facili, quam quod plenâ manu datur," what is given freely and without solicitation, is more acceptable than a more valuable and expensive present, that was not obtained without great entreaty.

---

*Munerum, Animus optimus est.*

The goodwill and intention of the donor, constitutes the principal value of the gift. Xerxes found a draught of water, presented to him by a soldier in the field of battle, of inestimable value.

---

*Fabarum Arrobor.*

A devourer of beans. The man is become fat, was used to be said, by feeding on beans. Applying it to persons who had accepted a bribe, to put in his bean, which was their mode of voting, in favour of one of the candidates for a public office or magistracy. The manners therefore of the present times, if they are not mended in this respect, are not worse than they were formerly.

*Undarum in Ulnis.*

Persons were said to be up to the elbows in the sea and striving with them against the waves, who were contending with difficulties which threatened to overwhelm them. A similar phrase is used by us, speaking of persons who have more than sufficient employment, "he has his hands full," we say, or "he is up to the elbows in business."

---

*Hodie nihil succedit.*

Nothing has succeeded, or prospered with me this day. This, many among the common people were apt to suppose, proceeded not from their having omitted some necessary caution, but from their having begun the work on an unlucky day; and there are now, as there were formerly, persons who esteem certain days to be unfortunate in which no new business should be attempted.

---

*Trochi in morem.*

Like a top which is always turning round and changing its situation. The adage may be applied to persons of versatile dispositions, who have no fixed design, or intention, they will now be parsons, lawyers, soldiers; or as Andrew Borde describes our countrymen,

“ I am an Englishman, and naked I stand here,  
 Musing in my mind, what raiment I shall wear;  
 For now I will wear this, and now I will wear that,  
 And now I will wear, I cannot tell what.”

Borde lived in the early part of the sixteenth century; we are now doubtless changed, and become more steady. There are many other apothegms censuring this mutability of disposition, from which the following only is taken.

---

*Chamæleonte mutabilior.*

More changeable than the chamæleon, which was supposed, though not truly, to assume the colour of every object it approached.

*Usus est altera Natura.*

“Use, or custom, is a second nature.” It is of importance, therefore, in the education of children, to prevent their acquiring habits that are ungraceful or vicious ; as whatever watchfulness or care may be afterwards used, it will be almost impossible to dispossess them.

---

*Timidi Mater non flet.*

The mother of the coward does not weep, that is, does not often lament the untimely death of her son, or that he has met with any sinister accident, as he will be careful to keep out of the way of danger, which the brave and courageous is continually affronting, and so falls early.

---

*Nemo sibi nascitur.*

“Non sibi sed toti mundo se credere natum.”

No one is born, or should think himself born, solely for himself. The helpless state  
in

in which we are produced into the world, might teach us this maxim, or should we happen to forget it, a very slight fit of sickness would be sufficient to bring it back to our memories. But even in health we are none of us able, without the assistance of others, to prepare every article necessary for our comfort, or even for our subsistence. Every thing we wear, and every thing we eat or drink, requiring the concurrence of several hands, to make them fit for our use. This doubtless was intended by Providence to encourage mutual benevolence. As we were indebted in early life to our parents, teachers, and friends, for our maintenance, and for all the knowledge that was instilled into us, it becomes our duty to shew our sense of the obligation, by doing every thing in our power that may contribute to their comfort, and by giving the like assistance to those who may have similar claims upon us. The chain linking us together, is by this means kept entire, and we become what nature intended, social beings. Plato is said to have first promulgated this adage, "Each of us owing," he  
says,

says, "a portion of our time, and of our exertions, to our country, to our parents, and to our friends."

---

*Quod procedere non potest, recedit, and  
Non progredi est regredi.*

Nothing in this world is stationary, every thing tending to improvement, or deterioration. The land that by culture is brought to produce a plentiful return of grain, if neglected, soon becomes barren, or is covered with weeds. The skill and knowledge that is acquired by assiduous study, is only to be retained by continued application, and the fortune which industry has accumulated, to be preserved by exertions similar, in a great measure, to those by which it was obtained. This seems agreeable to the scheme of Providence, inviting, or rather impelling us to a life of activity, which is equally necessary for the preservation of our morals, and our health. "When things are at the worst they will mend," that is, a change will take place, which, in that case, cannot but be for the better. On the  
other

other hand, when they have attained the highest state of perfection, then ought we, from the known mutability of human affairs, to fear a reverse, for "what can no further advance, must recede," as it is expressed in the Latin adage, which gave birth to these reflections.

Polycrates, the tyrant of Samos, having been for many years successful in all his wars, and transactions of every kind, and acquired an immense increase of territory, and wealth, was advised by Amasis, the king of Egypt, his friend and ally, from a persuasion that such unexampled good fortune must suffer a reverse, to part with something of great value, and which he esteemed highly, to avert the disaster which he believed threatened him. He accordingly threw into the sea a ring, containing the richest jewel that he possessed. A short time after, a fish being sent to him as a present, the ring was found in its stomach, and restored to its master. Amasis, being now convinced that Polycrates was devoted to destruction, would have no further league with him. The story adds, that he was some  
time

time after treacherously murdered at Magnesia, by the order of Oroetes, the governor, at whose house he was on a visit.

---

*Laudatur et alget.*

Though he is abundantly commended, still he is suffered to live in indigence. It is an old, and too well founded complaint, that the good man frequently fails in meeting with that encouragement and assistance, to which, by his worth, he seems entitled ; nay, that he has often the mortification of seeing persons, of no very nice honour, or who are even manifestly deficient in moral qualities, intercepting those emoluments, which should be the reward of uprightness and justice. But the man who is thus rewarded, was active and industrious, and had merited the preference that was given him, by performing some service that was grateful, useful, or even necessary to the person through whose means he obtained his advancement ; while the good man, who was overlooked, might probably want that assiduity, or ingenuity, which are necessary to

to enable us to be useful to ourselves, or others. The preference that is said to be given to men of bad characters, is not given them on account of their evil qualities, but for having cultivated their talents, and rendered themselves serviceable; neither are the good passed over on account of their virtues, but for not having acquired those qualities which are necessary to make their virtues conspicuous, and which, if possessed, would enable them to demand the assistance they complain is withheld from them. The earth yields its productions, not in proportion to the good or bad characters of the possessors, but to the greater or less degree of knowledge and industry, that have been displayed in its cultivation.

“ The lucky have their days, and those they choose,  
The unlucky have but hours, and those they lose.”

Is it not likely, that activity and ingenuity often supply the place of luck, or fortune, and that those who complain they are unfortunate, or unlucky, are in reality only stupid, or indolent? and perhaps, this is oftener the case, than we are willing to confess.

*Barba*

*Barbæ tenus sapientes.*

You know them to be wise by their beards. This was used to be applied to persons who placed all knowledge and goodness in dress, and external appearance, or in the performance of certain ceremonies. "I fast twice a week," said the Pharisee, "and give tithes of all I possess," but he was not accepted. "*Si philosophum oporteat ex barbâ metiri, hircos primam laudem ablaturus,*" if the beard made the philosopher, then the goat would have a just right to that title, or as the Greek epigrammatist has it,

"If beards long and bushy true wisdom denote,  
Then Plato must yield to a shaggy he-goat."

"At non omnes monachi sunt, qui cuculo onerantur, nec omnes generosi, qui torquem gestant auream, aut reges, qui diademate insigniuntur;" but all are not monks who wear a cowl, or gentlemen who are decorated with golden chains, or kings who are crowned. Those only in reality deserve the titles, who act consistently with the characters they assume. "For there are many who talk of Robin Hood,

Hood, who never shot with his bow." "Diga barba qua haga," let your beard advise you; that is, let it remind you that you are a man, and that you do nothing unbecoming that character.

---

*Gallum habeas Amicum, non Vicinum.*

"Ayez le François pour ton ami, non pas pour ton voisin," have the French for your friend, not for your neighbour. But at this time, viz. 1812, it is as dangerous to have them for friends, as for neighbours, nothing being more fatal than to have the honour of being numbered among their associates, or allies, as under that title or pretence, they will take upon them the entire management of your country. The Apennines have not been found a sufficient barrier, to prevent their fraternising (a term they have adopted) with the Spaniards. In 1809, they invited the king of Spain, and his son, to their camp, pitched on the borders of the country, to adjust, as they pretended, some matters of difference between them, but, possessed of their persons, they  
trans-

transported them to the interior of France, where they have been detained ever since. In the mean while they have been carrying on a destructive war in Spain, treating the inhabitants who resisted them as rebels, and obliging many thousands of them to enter into their armies, and to fight for them in far distant countries. They have likewise given to Spain, as king, one of the brothers of Buona-parte, the present governor, or emperor, as he has forced the world to acknowledge him, of the French. The Spaniards, aided by the forces of this country, are making a vigorous opposition to them, and may they in the end be successful in driving them from their territories ! an event, which is rather to be hoped than expected.

---

*Beneficium accipere est Libertatem vendere.*

Remember, when you receive an obligation, you part with your liberty. To admit this in its full extent, would be to destroy the most pleasing, as well as the most useful intercourse among men, that of mutually aiding each other

other by advice and other good offices. It refers, therefore, only to those who receive favours, without endeavouring to make any return; to persons of mean and grovelling dispositions, who would live on the bounty of others, without using any exertions to procure sustenance for themselves. Such men truly sell themselves, and must suffer all the mortifications, and insults, that those on whom they are dependent, may choose to inflict.

---

*Dos est magna, Parentum Virtus.*

The virtue of the parent is a passport through life to the child. Parents are particularly called upon to be careful of their conduct, and not to do any thing that may degrade them, or any way impeach or injure their moral character: not only that the minds of their children may not be corrupted by their ill example, but that the estimation in which they are held, may procure for their offspring, the countenance of their friends, when they shall be gone. "I have been young," the Psalmist says, "but now am old, yet never saw I the

righteous forsaken, nor his seed begging their bread."

---

*Dulcis inexpertis Cultura potentis Amici,  
Expertus metuit.*

To the inexperienced, the patronage of the great and powerful is desirable; to those better acquainted with men and things, it is rather to be dreaded than courted. Youth is flattered by the attention of persons of superior rank and fortune; but those more acquainted with the world, know that the great rarely admit their inferiors to familiarity with them, but with a view to their own interest. They want, it is likely, their assistance in some business or other, and the intimacy generally lasts only so long as they are able to be serviceable to them. "Eat no cherries with great men, for they will cast the stones in your eyes." "Like fire, at a distance they give warmth, but if too near they burn." "They forget," Sir Walter Raleigh says, "such as have done them service, when they have obtained what they wished for, and will rather hate them

them for having been the means of their advancement, than acknowledge the favour." Does not this, however, often happen through the imprudence of the client, from his forgetting the inferiority of his situation, and affecting an equality, which cannot but be offensive? and our proverb avers, that "familiarity breeds contempt."

---

*Necessitas Magistra.*

"Necessity is the mother of invention, and the most powerful provoker of industry, and ingenuity. "La nécessité n'a point de loi," and "La necesidad carece de ley." "Necessity has no law," and "Hunger will break through stone walls."

—————"Ingenii largitor venter,  
Cautum e rudi reddit magistra necessitas."

Necessity makes the dull man bright, the sluggard active, the unwary cautious. It sharpens the wit, and makes men more apt for instruction.

"Jejunus raró stomachus vulgaria temnit."

Hunger is the best cure for daintiness, "it is  
N 2 the

the best sauce;" and " A la hambre, no ay pan malo;" " A hungry dog will eat dirty pudding." To these may be added the following,

" Impletus venter, non vult studere libenter."

A full belly does not excite to mental labour or exertion, and want sharpens, but luxury blunts the disposition to study.

---

### *Barbati.*

Men with beards. The term was applied by the Romans to persons of plain, simple, and rustic or primitive manners, who still retained the customs of their ancestors. They had not learned to shave their beards, which only began to be practised among them four hundred and fifty years after the building of the city. The first barbers, Pliny tells us, were introduced there from the island of Sicily.

---

*Annosa Vulpes haud capitur Laqueo.*

An old fox is not easily to be taken in a  
square;

snare; age has made him cautious. The proverb may be applied to persons attempting to impose upon us, and to excite compassion by the relation of some affecting but improbable story. “*Quære peregrinum,*” tell your tale to one less acquainted with you, or with the circumstances you are relating; they will gain you no credit here. “*A otro perro, con esse huesso,*” throw that bone to another dog.

---

*Quod de quoque Viro, et cui dicas sæpe caveto.*

We should be careful not to speak ill of any one who is absent, particularly in mixed companies, as some of the parties may know the person who is censured, and may either resent the affront, or report to his friend what had been said to his discredit.

---

*Sat cito, si sat bene.*

“Soon enough, if well enough,” was an apothegm frequently in the mouth of Cato.

When we are shown any work of art, we do not inquire how long it was in performing, but how well it is executed. If it is complete, and excellent in its kind, we readily give due commendation to the artist, whether it was struck off at a heat, or effected with much labour, thought, and attention.

---

*Non est Remedium adversus Sycophantæ  
Morsum.*

There is no remedy against slander, it should therefore be borne quietly, and treated with contempt. What, if I have not deserved it? Then it will be the more easily borne. When a Roman patrician was ordered by the Emperor Tiberius to die, his friends in lamenting his doom, dwelt strongly on the injustice of the sentence. That, said he, my friends, is my greatest consolation; ye do not surely wish that I had been guilty.

“ Latrantem curatne alta Diana canem ?”

Is the moon disturbed at the barking of a dog? let them scoff, slander, abuse, wrong,  
curse

curse and swear, feign and lye, when they have done all, innocency will vindicate itself, and “ a good conscience is a continual feast.”

---

*Bæotum crasso jurares Aëre natum.*

You would swear he was a native of Bæotia, a country famed for its thick and foggy air, and for the stupidity of its inhabitants.

“ Tales sunt hominum mentes, quales pater ipse  
Jupiter, auctifera lustravit lampade terras.”

“ The minds of men do in the weather share,  
Dark or serene, as the day's foul or fair.”

That most men find themselves in some degree affected by the temperature of the atmosphere, are more cheerful and sprightly, more disposed to gaiety, and more ready to enter on any business requiring mental exertion, when warmed and enlivened by a bright sun, and a clear and pleasant state of the air, than when that luminary is obscured by thick, foggy, and moist vapours, has not often been denied, perhaps by no one formally and in writing, but by the late Dr. Johnson, who

treated the opinion with contempt. It was a mere excuse for idleness, which every one would find, he says, who would set themselves doggedly, that is, determinedly to work. But this, after all, is only saying that the influence or effects of a damp and gloomy sky may be successfully counteracted by a fixed and vigorous resolution, not to give way to it. "Sapiens dominabitur astris." "The wise man will controul the influence of the stars."

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*Poeta nascitur, non fit.*

The poet must be born such, no art, care, or instruction, being sufficient to make a man a poet, who is not naturally blest with a genius, and with a turn for that divine art, the harmony of numbers. Art may direct and improve genius, but it cannot create it. The same may be said of every other species of science. By study and practice, any man may acquire a competent knowledge of music; of painting, of medicine, and in mechanics, but if he has not genius, an inventive faculty, or power, he will never reach to excellence in any of them.

In

In this way only can we account for the slow progress made towards perfection in every art or science. Thousands have in all ages been as carefully, and as completely educated as Newton, but the whole world has only produced one Newton. The same may be said of Bacon, and a few others who have shone, and still continue to shine, "*Veluti inter ignes luna minores*," like the moon among the smaller lights of heaven. The Spaniards attribute this quality to valour. "*Nace el valor, no se adquiere*," valour must be born with us, it is not to be acquired by instruction. It requires indeed to be restrained, to be curbed by laws, that it may not degenerate into brutal violence, and so be employed to the destruction instead of the support of society. Three things are necessary, Aristotle says, to enable us to excel in any art, "Nature, study, and practice;" and the Italians say, "*Nessuno nasce maestro*," no one is born a master, or perfect in any art. Every man may learn to write verses, to draw or paint a picture, to distinguish or describe diseases, but to do any of these  
exquisitely,

exquisitely, there must be present, the higher qualities of the mind; a superior degree of sagacity; a quickness in discerning the relations objects bear to each other; a readiness in comparing, combining and discriminating actions or things, not possessed by persons of common understandings. Let a person not possessed of genius write a poem. His verses will be correct, but there will be no invention, nothing interesting; no brilliancy of thought or expression, nothing to surprise or dazzle. A painter, with moderate talents, will be able to produce a general representation of the objects intended to be imitated, you will be in no danger of mistaking his horses for elephants. But there will be no character either in his men or beasts, or none according with the subject. His pictures will want animation; you will see them without emotion, and part from them with indifference. A physician, though not possessed of an extraordinary portion of sagacity, may soon acquire a knowledge of the diseases that most frequently occur, and of the common routine of practice in such cases, so that he will have  
the

the satisfaction of knowing, when he fails, that his patient died "*secundum artem*." In more abstruse cases, and in those that are less common, he will be very likely to mistake one disease for another, and not perhaps discover his error, until the mischief is irreparable. It is rarely, however, that the reputation of the physician suffers by a blunder of this kind, which is buried with the patients; "for the earth covers the errors of the physician." Physicians have this advantage over the professors of other arts. Medicine is held to be a mystery, into which it would be a sort of impiety, for persons not initiated to pry. Like the Philistines for looking into the ark, they might be smitten with emrods, or some other plague. It is difficult therefore for persons not within the pale, to appreciate their value, or knowledge. The art abounds also, beyond all others, with technical terms, and he who has the skill to lard his conversation with the greatest number of them, will probably be esteemed the best physician. There seems also an opinion, more prevalent than we are individually perhaps disposed to admit,

admit, that there is something of a fatality in our deaths; or in other words, that there is a time fixed, beyond which we can none of us continue to live. This is extremely convenient to the professors of medicine, as it leaves them in full possession of the credit of curing all the sick that may happen to get well while under their care, and at the same time it takes from them all blame or responsibility when they die. “ Dios es el que sana, y el medico lleva la plata.” Though it is God who cures, the physician gets the fee. Thus we find the Canon in *Gil Blas* saying, “ Je vois bien qu’il faut mourir, malgré la vertu de l’eau ; et quoi qu’il ne reste à peine une goutte de sang, je ne m’en porte pas mieux pour cela. Ce qui prouve bien que le plus habile medecin du monde ne sauroit prolonger nos jours, quand leur terme fatal est arrivé.” I know that I must die notwithstanding the great efficacy there is in water: and although I have scarcely a drop of blood remaining in my veins, I still find myself no better, a clear proof that the most skilful physician cannot preserve our lives, when the fatal hour arrives.

But

But leaving this digression, this seems the most rational way of explaining the adage "Poeta nascitur." It is probable, however, that the ancients had a further meaning. They attached something of divine to the character of the poet, who was also called vates, as supposing him to be the interpreter of the behests of the deity. The custom among the poets of invoking the Muses, and calling for their assistance in the beginning of their works, without doubt contributed to strengthen the delusion. This practice has been long since discontinued. Prior, alluding to the opinion that poets received their verse by inspiration, says, ludicrously enough,

" If inward wind does truly swell ye,  
It must be the cholic in your belly."

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*Qui Lucerna egent, infundunt Oleum.*

When we have occasion for a lamp, we trim it and fill it with oil. Anaxagoras having been often consulted by Pericles, and very advantageously, in the government of his country; becoming old, and finding himself entirely

tirely

tirely neglected by his pupil and his former services forgotten, determined, by a total abstinence from food, to put an end to his existence ; this being told to Pericles, he called upon and entreated him to desist from his purpose, as he had business requiring his assistance ; but the philosopher being now near dying, answered, “ O Pericles, et quibus lucerna opus est, infundunt oleum.” Thus reproving him for his inattention, when he thought he should have no further occasion for his advice. The phrase thence became proverbial.

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*Dulcè est Miseris Socios habuisse Doloris.*

It is a comfort to the wretched to have companions in their misfortunes. It is pleasant, Lucretius says, standing on the shore to see a ship driven about by a tempest ; or from the window of a castle, to see a battle ; not that we rejoice in the sufferings of the unhappy people in the vessel, who all of them, perhaps, after long struggling with the danger, perish in the ocean ; or at the fate of  
those

those who are killed or wounded in the battle : the pleasure arises from our being exempt from the danger in which we see so many of our fellow creatures immersed. The comfort, therefore, that we experience in having companions in our troubles, in finding others suffering pains similar to those with which we are afflicted, does not arise from seeing them in pain, but from finding that we are not singled out in a particular manner to bear a greater portion of evil than falls to the lot of others : whenever this does happen, it adds greatly to the misery of what kind so ever it may be. Some men are peculiarly unhappy in this way ; in all public calamities, whether by sickness, fire, or inundations, a much larger than their proportion of the evil, being sure to fall upon them. But upon what principle are we to account for the avidity with which people flock to be present at executions ? here they become voluntary spectators of one of the most distressing and afflicting scenes that can be well imagined ; particularly when the execution is attended with any additional circumstances of horror ; when the criminals are  
made

made to suffer the most excruciating torture before death relieves them from their misery. May we attribute this propensity to curiosity, to a desire to see in what manner human strength or courage is able to bear such an extremity of evil? It were much to be wished, that women, whose soft and delicate frames seem to render them unfit for such scenes, did not make so large a portion of the spectators on such occasions.

“I have long been sorry,” Mrs. Montagu says, Letters, Vol. IV, “to see the best of our sex running continually after public spectacles and diversions, to the ruin of their health and understandings, and neglect of all domestic duties : but I own the late instance of their going to hear Lord Ferrers’s sentence particularly provoked me: the ladies crowded to the House of Lords, to see a wretch brought loaded with crime and shame to the bar, to hear sentence of a cruel and ignominious death ; which, considering only this world, cast shame on his ancestors and all his succeeding family. There was in this case every thing that could disgrace human nature and civil distinctions ;  
but

but it was a sight, and in spite of all pretences to tenderness and delicacy they went adorned with jewels, and laughing and gay to see their fellow creature in the most horrid situation, making a sad end of this life, and in fearful expectation of the commencement of another."

Lord Ferrers, it is known, was hanged for shooting one of his servants, in the year 1760.

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*Fuere quondam Milesii.*

The Milesians were once a brave and hardy people. "Troja fuit." The magnificent city of Troy once existed, though no vestiges even of the ruins of its walls and temples now remain. I was once rich and powerful, but am now poor, miserable, and wretched; condemned to serve where I formerly commanded; may be said, particularly at this moment, by many fallen potentates; fallen, most or all of them, by their own misconduct and mistaken notions of government. For the great changes which have taken place in the condi-

tion of the princes of Europe could never have been effected, if their self-indulgences and want of energy in the exercise of their high authorities, frequently the consequence of a voluptuous life and wrong principles of action, had not co-operated, unfortunately, too powerfully with the force of their conqueror and brought on their ruin: they were enslaved by their inordinate passions which led to the oppression of their subjects, and was ultimately the occasion of losing their affections. The people were in the situation of the overloaded ass in the fable, who, when told to hasten for there were robbers at hand, answered, it mattered little whom he served since he must still carry his panniers. But to pursue my theme: I was once young, strong, and vigorous, may be said, but am now old, feeble, and decrepid. These reflections, though trite, may still have their utility ; for as they teach us, by shewing what has happened, to expect reverses in our state, they tend to enforce upon us the propriety of using our prosperity with moderation.

The Milesians, who have long since ceased  
to

to be a people, were not conquered by their enemies, until they had left off to be strong and courageous; until luxury, the consequence of their success, and opulence, had enervated and enfeebled them.

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*Massiliam naviges.*

You are going the way of the Massilians, may be said to inconsiderate spendthrifts, who are dissipating what had been acquired for them, either by good fortune or the industry and frugality of their ancestors. The Massilians, once a brave and independent people, having by their commerce acquired great affluence, became so debauched, extravagant and effeminate, as to fall an easy prey to the neighbouring states.

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*Non unquam tacuisse nocet, nocet esse loquutum.*

What is retained and kept in the mind can never injure, it may injure us to have divulged it. “ Quien calla, piedras apaña,” he that is

silent is heaping up stones; he is thinking how he may profit by what others are saying; and “Oveja que bala bocada pierde,” the sheep loses a mouthful when it bleats. Silence is the sanctuary of prudence, and properly used, it is one of the most valuable attributes of wisdom. “The fool’s bolt is soon shot,” he has little in him, and over that little he has no controul; he is always, therefore, saying something that is unseasonable and improper; he is precipitate in his judgment, and determines before he well knows the proposition to which his assent is required. But the wise man is reserved and cautious, “he looks before he leaps,” “thinks before he speaks,” and “even of a good bargain he thinks twice before he says done,” for he knows that appearances are often deceitful, and that “all is not gold that glitters,” “he has wide ears, and a short tongue,” therefore more ready to hear the opinions of others, than to proclaim his own. Augustus Cæsar bore a sphinx, an emblem of silence, on his ring, intimating that the counsels of princes should be secret. But silence is often adopted for very different purposes and



silence is said to have occasioned the destruction of a country, whence the following :

*Amyclas perdidit Silentia.*

Amyclas was lost by silence. The magistrates of this city having been frequently alarmed by some of the more timid inhabitants, with reports of an enemy being at hand when no danger was near, ordered, under the penalty of a severe punishment, that no one should again disturb them with such rumours. At length, when an enemy was actually approaching, the people not daring, on account of the law to give the necessary information, the city was taken. The proverb may be applied to any one neglecting the proper opportunity or time for doing any necessary business.

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*Ubi tres Medici, duo Athei.*

Where there are three physicians, there are two atheists. Whence could a censure so senseless, derive its origin? since physicians,  
whose

whose professions led them in a particular manner to examine into the properties of natural bodies, must have been among the first to see and admire the order, regularity, and beauty of their structure.

*“Presentemque refert quælibet herba deum.”*

Every herb having a signature of the divine Majesty stamped upon it. Need it be added, that the anatomy of the human, or of any other animal body, afforded no less pregnant proofs of the existence of an all-wise and powerful Architect; since nothing less than such a being could have contrived, and put together, such exquisite pieces of mechanism. But the habit of inquiring, and looking deeply into the nature and structure of the bodies they examined, might make them sceptical, and not ready to credit what could not be submitted to a similar test. They might not, therefore, be disposed to treat with reverence, the rabble of gods that disgraced the calendars of Greece and Rome; and this might be sufficient to induce the common people to brand them with the name of atheists. Sir

Thomas Brown, in his singular book, "Religio Medici," after defending the profession from the imputation of atheism, gives his own creed, in which, on all material points, he is sufficiently orthodox, but in matters which he conceived not to be essential, he carved for himself. Indeed, he seems to have had a very extended faith, and to have thought that the more improbable any of the tenets of religion were, the more merit there was in believing them. He was a perfect convert to the resolution of Tertullian, "*credo quia impossibile est*," I believe it, because it is impossible. "I desire to exercise my faith," he says, "in the difficultest points; for to credit ordinary and visible objects, is not faith, but persuasion." He joined also heartily in the then popular opinion of witchcraft. "I have ever believed," he says, "and do now know that there are witches," and he charges those who disbelieve in them, "as being a sort, not of infidels, but atheists." Chaucer does not speak very favourably of the faith of the medical corps.

"Physicians know what is digestible,  
But their study is but little in the bible."

And

And another Poet says,

————— “ I have heard, how true  
I know not, most physicians as they grow  
Greater in skill, grow less in their religion ;  
Attributing so much to the natural causes,  
That they have little faith in that they cannot  
Deliver reason for.”

Time, which has corrected the erroneous opinion of witches, has also released the studious in medicine, from the reproach of infidelity, and they are now allowed to have as just a sense of religion, as any other of the classes of mankind.

————— *Multos in summa Pericula misit,  
Venturi Timor ipse Mali.*

Men are often through the dread of some misfortune threatening them, so disturbed, and so completely deprived of judgment, as not to see, or be able to use the means, which, in a more easy and quiet state of their minds, would have been sufficiently obvious, and by which they might have avoided the evil, so that to standers by, they seem to have acted under  
some

some secret impulse, or to have been fascinated. It is fear that deprives the bird of the power of escaping the snake, if it has once caught its eye; not daring to turn its face from the frightful object, it necessarily every step it takes approaches nearer, and at length, deprived of all sense and power, falls into its jaws.

“ Quo timoris minus est, eo minus fermè periculi est.”

Where there is the least fear, there is, for the most part, least danger; though the Spaniards say, “ Quien obra sin miedo, yerra su hecho,” he who acts without fear, acts wrong; but the word miedo, fear, in this sentence, means only care, caution or attention.

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*Rebus in adversis, facile est contemnere Mortem,  
Fortius ille facit, qui miser esse potest.*

Men of strong minds contend with difficulties and misfortunes, and frequently successfully, or if they cannot be completely averted, bear them patiently, by which means they become lighter, and their sting is blunted;

blunted; it is the coward only that seeks to escape them by death.

“ Hic rogo, non furor est ne moriari  
Mori? ”

Is it not madness to kill yourselves lest ye should die? to suffer the greatest misfortune that can befall you to escape a less?—But, with Martial's leave, this is not a right statement of the position. Men do not kill themselves to escape dying, but to put an end to a thousand cares and perplexities which make life a burthen to them. Agis being asked which way a man might live free, answered, “ by despising death.”

“ Emori nolo, sed me esse mortuum nihil estimo.”

I feel no difficulty in saying I wish I were dead, but I have not courage sufficient to embrace a voluntary death, or to put an end to my existence.

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*Quoniam id fieri quod vis non potest,  
Id velis quod possis.*

Since you cannot effect what you are solici-  
tous

tous to obtain, be contented with what you have. That is, we should not suffer the want of something upon which we may have imprudently set our affection, to prevent our enjoying, and being thankful for what we actually possess, and we should the rather do this, as, if we are incapable of bounding our desires, the object we are in pursuit of, would, if obtained, contribute very little to our contentment.

“ Against our peace we arm our will,  
Amidst our plenty something still,  
For horses, houses, pictures, planting,  
To me, to thee, to him are wanting.  
That cruel something unpossess’d,  
Corrodes, and leavens all the rest;  
That something if we could obtain,  
Would soon create a future pain.”

---

*Venter obesus non gignit Mentem subtilem.*

An over crammed belly does not produce a quick, and ready wit, or “ fat paunches make lean pates.” The Lacedemonians, who were remarkably frugal in their diet, had such an  
abhorrence

abhorrence and contempt for fat and corpulent persons, that they were about to banish from their city, Auclides, one of their countrymen, who, by a course of indolent and voluptuous living, had swelled himself to an enormous bulk, and were only deterred from it by his engaging to live for the future more sparingly. They would have no inhabitants but such as, in time of danger, might be assisting in repelling an enemy.

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*Quid ad Farinas ?*

What profit do you expect from this, or how will it conduce to provide you with bread, to which your attention should be principally turned, may be said to young persons, who are seen neglecting their business, and spending their time in idle pursuits, in keeping loose company, in haunting taverns, playhouses, and assemblies, in reading novels and romances, or in taking up the trade of poetry, without any better call than their own silly conceit; a vice now very prevalent.

“ Quid me numeri tandem ad farinas juerint?”

*Mortui*

*Mortui non mordent.*

The dead do not bite, cannot hurt you. This apothegm was used by Theodore Chius, master in rhetoric to Ptolemy king of Egypt, when consulted by him whether they should grant an asylum to Pompey, who had landed on their coast, after being defeated by Julius Cæsar. He advised them to receive him, and put him to death; adding, “*Mortuos non mordre.*” Our more common phrase, and which is probably used by ruffians who determine to murder those they rob, is, “the dead tell no tales.”

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*De Calceo sollicitus, at Pedem nihil curet.*

Looking more to the fashion of the shoe than to the ease of the feet, which those persons were said to do, who paid more attention to the diet than to the education of their children.

*Verbum Sapienti.*

“ A buon intenditore poche parole.”

“ Le sage entend un demi mot.”

“ Al buen entendador pocas palabras.

“ A word to the wise.” To a sensible man, but few words are ordinarily necessary, and a fool will not understand you, though you should give him a long dissertation.

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*Tanquam meum Nomen.*

*Tanquam Ungues, Digitosque suos.*

It is a subject I am as well acquainted with, as I am with my own name, or with my fingers, was used to be said to persons repeating any well known story or circumstance.

“ Totis diebus, Afer, hæc mihi narras,

Et teneo melius ista, quam meum nomen.”

You are perpetually teasing me with a repetition of this story, which is as familiar to me as my own name.

*Mitte*

*Mitte in Aquam, hoc est, Aufer è medio.*

A phrase for which we have no direct substitute. Take him away, to the river with him. To the pump or to the horse pond, is sometimes the cry of the mob in this country, when they take upon themselves to execute summary justice on some poor wretch taken in the act of picking a pocket, or in the commission of some crime for which they conceive them properly to be amenable to their tribunal. But among the ancients, certain criminals were condemned to be tied in a sack and drowned, which is what the adage alludes to, and this kind of punishment is still used in Germany. Parricides in Rome were put into a sack with a cock, a monkey, a serpent, and a dog, and thrown into a river or into the sea, to which Juvenal alludes, in the following lines, as translated by Hodgson.

“ If votes were free, what slave so lost to shame,  
Prefers not Seneca’s to Nero’s name,  
Whose parricides, not one close sack alone,  
One serpent, nor one monkey could atone?”

Nero

Nero, it is known, caused his mother, two of his wives, and Seneca his tutor to be put to death.

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*Perdere Naulum.*

“Echar la sogá tras el caldero.” “It is throwing the rope after the bucket, the helve after the hatchet,” may be said to persons under misfortunes, who, instead of exerting themselves to recover what they have lost, give way to despair, and so suffer what remains of their property to be wrecked likewise.

“Furor est post omnia perdere naulum.”

But the adage is more immediately applicable to persons who have made an unsuccessful venture, who have taken goods to a country where they are little in request, or are valued at a very low price. Do not let them be destroyed, get, at the least, so much for them as will pay the freight; “of a bad bargain we should make the best,” and, “half a loaf is better than no bread.”

*Turpe silere.*

It is disgraceful to be silent. When a man is conscious that he is capable of instructing his fellow-citizens, or those with whom he is connected, in any art that might be beneficial to them, it is disgraceful, or perhaps criminal, to withhold it.

“ Be niggards of advice on no pretence,  
For the worst avarice is that of sense.”

It may also be said by any one, who should find others not so well qualified as himself, acquiring honour by the practice of any art or profession, I must now exert myself, and shew these men, that it was not through incapacity, that I have hitherto abstained, “ It would be disgraceful to be any longer silent,” and to a circumstance of this kind, the adage is said to have owed its origin.

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*Medice, cura te ipsum.*

Physician, heal thyself. It seems but just, that those who profess to cure the diseases of others, should, as a pledge of their capacity, be able to preserve themselves, and families,  
from

from the ravages of them. But how few are able to give this pledge ! Practitioners in medicine, are neither more remarkable for longevity, nor for producing or rearing a more healthy, or a more numerous progeny, than those who are out of the pale of the profession. This, however, does not arise from the fault of the physician, but from the imperfection of the art ; for though there is no branch of science that has been cultivated with more diligence, than this of medicine, or that has had the advantage of being practised by men of greater genius, abilities, and learning, or who have laboured with greater industry, perseverance, and zeal, to bring it to perfection ; yet they have been so far from attaining their object, that there are many diseases, and among them, some of the most frequent, formidable, and fatal, for which no adequate, or successful methods of treatment, have been discovered. The treatment of rheumatism is at this time as various, unsettled, and generally as inefficient, as it was 2000 years ago ; and although so many volumes have been written on asthma, and consumption, it is to

be lamented that no satisfactory proof can be given, that either of them were ever cured by medicine. Much might, perhaps, be done towards the improvement of the practice, if physicians would follow the model which the late Dr. Heberden has left them in his Commentaries ; in my judgment, one of the best books which this, or any other age, or country, has produced on the subject. The College of Physicians have done something towards leading practitioners to this mode, by abolishing the vain titles heretofore given to drugs and compositions, attributing to them qualities which experience by no means warrants us in believing they possess. But even in the complaints mentioned above, and many more might be added, the physician may be often able to give directions that may retard their progress, and enable the patient to pass his life with some degree of comfort; and he who limits his endeavours to procuring these advantages, will well deserve their grateful acknowledgments, he will also escape the censures so frequently thrown on the professors of the art. “*Turbâ medicorum perii,*” a  
multitude

multitude of physicians have destroyed me, was the inscription the Emperor Adrian ordered to be put upon his monument. It would be useless, perhaps in some degree mischievous, to recite the many sarcastic speeches that have been recorded to degrade the practice of medicine. The effect they should have, and which, indeed, they have had on the more judicious practitioners, is not, on every occasion, to load their patients with drugs, which, when not absolutely necessary, deserve a different name than that of medicines. With no great impropriety they may be called poisons; for, although they may not kill, yet if they nauseate, and destroy the tone of the stomach, and have the effect of checking and preventing the powers of the constitution in their efforts to expel the disease, they cannot fail of doing much mischief. Baglivi, addressing himself to young practitioners, says, "*Quam paucis remediis curantur morbi! Quam plures è vita tollit remediorum farrago!*" and Sydenham advises, in many cases, rather to trust to nature, it being a great error to imagine that every case requires the assistance of art.

It should be considered, that as there are some diseases for which medicine has not yet found out any cure, there are others for which no medicines are required, the constitution being of itself, or only aided by rest, and a simple and plain diet, sufficient to overcome them. The French therefore say, with much good sense, “Un bouillon de choux fait perdre cinque sous au medecin,” a mess of broth hath lost the physician his fee. That this adage is ancient may be concluded from the smallness of the fee assigned to the doctor. The Undertaker, in the Funeral, or Grief à-la-mode, among his expenses, mentions ten pounds paid for a Treatise against Water-gruel, “a damned healthy slop, that has done his trade more mischief,” he says, “than all the faculty.” The Spaniards on this subject say, “Al enfermo que es vida, el agua le es medicina,” the patient who is not destined to die, will need no other medicine than water: such is their opinion of the efficacy of abstinence. “It is no less disgraceful,” Plutarch says, “to ask a physician, what is easy, and what is hard of digestion, and what will agree with the stomach, and what not,

not, than it is to ask what is sweet, or bitter, or sour." Our English adage, which is much to this purport, and with which I shall close this essay is, "Every man is a fool or a physician, at forty."

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*Facilius sit Nili Caput invenire.*

It would be easier to find the source of the Nile. This has in all ages been considered as so difficult, that the proverb was used to represent something scarcely possible ever to be effected: this opinion was not formed until after a variety of experiments had been made with a view to its discovery. But the distance of its head or source from any of the parts of Africa that had been visited or were known to Europeans, or to the inhabitants of the northern parts of that vast continent, is so great, and the countries lying between them inhabited by such numerous tribes of savages, that all the expeditions formed for that purpose had failed, and so many lives had been lost in the attempt, that the project had for

many ages been laid aside. That one of its sources is now known, is owing to the genius or industry of certain Portuguese missionaries. Mr. Bruce, indeed, assumes to himself the merit of having made this discovery, but it had been very circumstantially described by Lobo, in his account of Abyssinia, whose work on the subject was translated by Dr. Johnson, and by Sir Peter Wyche, in his "Short Relation of the River Nile," translated by him from the Portuguese, and published by order of the Royal Society in 1673: perhaps a short extract from this little tract, which is not common, may be acceptable.

"One of the provinces of Abyssinia," the writer says, "is called Agoas; the inhabitants of the same name, whether these bestowed their name or took it from the province. The higher part of the country is mountainous and woody, yet not without vallies and groves of cedars, for goodness and scent not inferior to those of Lebanon. In this territory is the known head and source of the Nile, by the natives called Abani, the father of waters, from the great collection it makes in the kingdoms

doms and provinces through which it passeth; for the greatest part of Ethiopia being mountainous and the torrents swelled in the winter, the mountains so transmit them as to increase the river, which falling into the Nile make no little addition to its greatness, causing it to run with such a stock of water as overflows the plains of Ægypt. This is the river the Scripture calleth Gihon, which encompassed the land of Ethiopia, so doth the Nile with its turnings and meanders. The head rises in the most pleasant recess of the territory, having two springs called eyes, each about the bigness of a coachwheel, distant from each other about twenty paces: the pagan inhabitants adore as an idol the biggest, offering to it many sacrifices of cows which they kill there, flinging the head into the spring, eat the flesh as holy, lay the bones together in a place designed for that purpose, which at present make a considerable hill, and would make it much bigger, if carnivorous beasts and birds of prey did not, by picking them, lessen and scatter them."

The curious reader will be struck with observing

serving how very nearly the account given by Mr. Bruce resembles this, which is here laid before him. That Mr. Bruce should take no notice of either of these books, though it is scarcely possible but he must have seen or heard of them, is singular.

Mr. Rennel has however shewn, in a late publication on the Geography of Herodotus, that the river, the head of which has been here described, is only one and an inferior source of the Nile, and that the largest and principal source of that celebrated stream rises at a great distance from Agoas, and much higher up in the country, and which has probably never yet been visited by any European.

The principal source of the Nile, therefore, remaining still undiscovered, the proverb continues in full force.

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*Terram video.*

I see land, may be said by persons getting nearly to the end of a long and troublesome business, or concluding any great work or labour; more directly, and to this the adage owes its origin, by those who have been a long time

time at sea, and perhaps been driven about by adverse winds, on first espying the shore, "Thank God, I once more see land!" an ejaculation which some of my readers may perhaps make at finding they have got to the end of this book ; and it may not be less satisfactory to them to learn, that the writer or collector of this miscellany is too far advanced in life, to be likely to make any considerable addition to them.

FINIS.



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### ERRATA, VOL. II.

- Page 31. l. 7. *for it is instruct, read it is to instruct.*  
 60. 4. *after the word said, a comma.*  
 14. *for hatchet, read hatches.*  
 67. 4. *for angit, read ungit.*  
 71. 14. *for its, read his.*  
 88. *last line but one, for auspices, read aruspices.*



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